Aboriginal AWARENESS Workshop

Guide to
Understanding Aboriginal
Cultures in Canada

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Aboriginal Awareness Workshop

Guide to Understanding Aboriginal Cultures in Canada

This document is not intended to be the definitive historical or cultural account of events, but rather to provide some background information. The research and writing were undertaken by an Aboriginal contractor on behalf of the Department of Indian Affairs and Northern Development, and the interpretation of events and views expressed herein should not be regarded as necessarily those of the department. Although every effort has been made to ensure accuracy, currency and reliability of the content, Indian and Northern Affairs Canada accepts no responsibility in that regard.

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List of acronyms

AFN: Assembly of First Nations
CAP: Congress of Aboriginal Peoples
DIAND: Department of Indian Affairs and Northern Development
FMC: First Ministers' Conference
ICNI: Inuit Committee on National Issues
ITC: Inuit Tapirisat of Canada
MNC: Métis National Council
NAFC: National Association of Friendship Centres
NCC: Native Council of Canada
NWAC: Native Women's Association of Canada
NWT: Northwest Territories
RCMP: Royal Canadian Mounted Police
TFN: Tungavik Federation of Nunavut

Section One

Getting Acquainted *(Aboriginal Perspective)*

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Introduction

You might not associate reading background material with living an "Aboriginal experience;" that said, it's necessary to do just that if you're to learn about Aboriginal issues. This is especially true since the workshops emphasize experiential learning in an Aboriginal community.

Aboriginal Peoples in Canada

As an employee of the federal department most concerned with Aboriginal peoples in Canada, you're expected to be more aware than most regarding Aboriginal concerns. This section is designed to raise your awareness. Aboriginal employees of the Department of Indian Affairs and Northern Development (DIAND) have contributed their input; an Aboriginal consultant drafted the text.

This section looks at who Aboriginal peoples are, and provides an overview of their diverse cultures and history. The development and role of Aboriginal representative organizations are explored. Aboriginal and treaty rights are outlined in the context of land claims, Aboriginal self-government and the Canadian Constitution.

We'll identify misconceptions and stereotypes which have a negative effect on interaction between Aboriginal peoples and other Canadians.

In some cultures, the Pow-wow was a religious event, when families held naming and honouring ceremonies. Some think the word is derived from the Algonkian word meaning "to dream."

– from Native Spirituality Guide, RCMP, 1993.

Cultural Distinctions

There are many factors at work in the interplay between different cultures. When, through the circumstances of history, different cultures share physical space at the same time, learning to co-exist is a formidable challenge. When one of those cultures is deprived of a sound economic and political base, the relationship can be painful. This is the challenge that faces Canadians, including Aboriginal people, DIAND and DIAND employees today.

Different Aboriginal peoples view the world differently. The differences aren't necessarily attributable to economic or social circumstances, nor are they, necessarily, a question of evolution or civilization. They have to do with spiritual orientation and a sense of place in the world.

It's impossible to explore these differences in detail here, but we can identify those most likely to affect your understanding of Aboriginal peoples. The three most significant differences have to do with origins, land and community decision making.

Aboriginal peoples are indigenous to this continent, while other Canadians are immigrants and descendants of immigrants.

Most Aboriginal cultures have oral histories or origin teachings which contradict the theory that Aboriginal peoples are descendants of Asians who migrated across the Bering Strait. There's a growing body of evidence that suggests the migrations could have been in the opposite direction.

Most Canadians find it hard to understand how important the distinction is between indigenous and immigrant. That's why, from an Aboriginal perspective, a gulf of misunderstanding exists between the cultures.

Central to Euro-Canadian culture is the principle of land ownership. History books too often leave the mistaken impression that Aboriginal land holding was comparatively "undeveloped" or "primitive."

All cultures relate to the land, occupy the land and use the land; this leads to a sense of community and identity. Aboriginal peoples believe that they themselves are "owned" by the land; they talk of their responsibilities as caretakers or custodians of the land. These concepts give rise to a highly developed and spiritually sophisticated sense of responsibility to the land, and to group identification with specific tracts of land.

Finally, the way decisions are made, and the roles of the community and individuals in that process, differ significantly among the cultures.

Aboriginal Diversity

Pre-contact North America was, by its socio-geographic nature, a multicultural mosaic; more than 50 languages were spoken in what is now Canada. Diversity, and the ability to adapt, were essential to the survival of First Nation peoples.

In Canada today, you'll find linguistic, political and socio-economic differences between Aboriginal peoples; some are intrinsic to cultures that go back hundreds of years, others are the result of modern lifestyles and the legislated definitions of Aboriginal peoples imposed by Euro-Canadian society. For example, some Aboriginals speak only their mother tongue; others speak only English, or only French. Some live in First Nation communities, others in cities. There are those who maintain and nurture close ties to their communities, still others who are highly integrated into Euro-Canadian society.

Thousands are economically successful. Thousands more exist in appalling Third-World conditions. Why identify these differences? Because they nurture individuals, groups and communities with differing viewpoints, but with a common goal: to take their rightful place in Canadian society.

Who Are Aboriginal Peoples?

They're the descendants of the original inhabitants of Canada. And while it's hard to generalize, we do know that they didn't call themselves Indians until Columbus' arrival—and his mistaken assumption that he had "discovered" India. They lived in self-sustaining, self-governing communities, and espoused distinctive human values, social organization, and spiritual and philosophical teachings.

In the past, Aboriginal peoples occupied virtually every part of Canada. Today, each First Nation has a distinct history, and a unique relationship with Canadian governments through the years. Each First Nation that existed in the pre-contact Americas had a name which its descendants still use today. According to the *Constitution Act of 1982*, Aboriginal peoples include Indians, Inuit and Métis people.

Indians

Despite the fact that the word "Indian" is a misnomer, the label has stuck to the original peoples who occupied all but the most northern parts of what is now Canada. You'll come across many variations; they're most often used in the context of legislation such as the *Indian Act*, or as part of the treaty and claims settlement processes.

From an Aboriginal perspective, you have to realize that legislated definitions of "Indian" have no basis in the traditional self-identification of Aboriginal peoples. Most Aboriginals perceive *Indian Act* definitions as a unilaterally imposed legal convenience designed to limit the number of people who may legally register as Indians, with rights to Indian lands.

The definition of "Indian" in the first *Indian Act* of 1876 would certainly have included most people of Aboriginal ancestry in Canada at that time. Through a process of enfranchisement, many individuals and their families were "de-registered" under the *Indian Act*, allowing them to assimilate as "ordinary" Canadians. Aboriginals saw this as a way of depriving them of their rights. It's interesting to note that fewer than one third of self-identifying Indian people in Canada are now registered under the *Indian Act*.

The assimilation issue came to a head in 1969, when the Government of Canada issued its White Paper proposing that the *Indian Act* be abolished and that Indians join the ranks of ordinary citizens. There was widespread opposition to the White Paper; most Aboriginals saw it as an attempt to sever their legal relationship with the Crown.

In 1985, the passage of Bill C-31 (an Act to amend the *Indian Act*) put an end to enfranchisement. Some enfranchised Indians, and some of their

children, were able to re-register as Indians under the *Indian Act*. In particular, Aboriginal women who had lost their status when they married non-Aboriginals or Non-Status Indians, were able to re-register; their children could register, as well.

Métis People

Métis people are descended from interracial marriages between Aboriginals and non-Aboriginals. They often formed communities apart from those of the First Nation and white populations; they perceived themselves as distinct racially, socially and politically. Métis people are often described as being of mixed French and Aboriginal ancestry. More recent studies favour a broader, more inclusive definition. Regardless, the terminology is bewildering, and includes Métis, Bois Brûlé, Voyageur, Canadien, Écossais and Non-Status Indians.

Certainly, most of those who identify themselves as Métis today are born of one or more Métis parents, rather than of Aboriginal and non-Aboriginal parents. Although listed as one of the Aboriginal peoples in section 35 of the *Constitution Act of 1982*, there is no national, legal or formal definition of "Métis."

Conventional history tends to gloss over the three centuries between 1492 and the dominance of European settlement in North America in the 1800s. From a Métis perspective, this oversight is critical. It's during this 400-year period that they developed their cultures and Aboriginal relationship to the land. During the 1500s and 1600s, Aboriginals and non-Aboriginals were in closer contact; the result was interracial marriages, and the birth of mixed-blood offspring. Through the 1700s, as exploration escalated, these interracial offspring in turn married Whites, Aboriginals and other Métis, and the mixed-blood population soared.

As is the case with other Aboriginal peoples, Métis people share a common vision of their relationship to the land, regardless of their background. Most often, an Aboriginal mother will instill her cultural perspective of the land and its use from an early age. The concept of communal right to occupy and use the land is ingrained. Historically, Métis resistance to external restrictions on that use has been immediate and, quite often, violent.

The Métis people of Sault Ste. Marie fought the Iroquois, the French, the British and the Americans; those of Red River fought the Sioux, the Earl of Selkirk, the Hudson's Bay Company and the Government of Canada to preserve their birthright.

With a foot in both worlds, Métis people—in the process of developing their own cultures—acted as critical social, economic, political, diplomatic and

military intermediaries for generations of Aboriginals and non-Aboriginals prior to Confederation.

Inuit

The Aboriginal peoples of the central and eastern Canadian Arctic call themselves "Inuit." Inuit of the Mackenzie Delta in the Western Arctic call themselves "Inuvialuit." Both words mean "the people." Today, they prefer "Inuit" to "Eskimo."

Inuit call the white people "Qallunaat," which means, "the ones with eyebrows and big stomachs." Before the arrival of the Qallunaat, Inuit lived the old way of life, called "inummariit," which means "like real Inuit." They were nomadic, moving with the seasons and the animals they hunted. They survived by hunting land and sea mammals such as caribou, seal, musk ox, whale and walrus, and by catching fish. An Inuit hunter shared his food with all members of the family unit.

Inuit society was governed through a complex system of values, beliefs and taboos that clearly outlined how people should behave. These rules were passed on by Elders to children and younger members of the community, through oral traditions and example.

At first, Inuit could not understand the enormity and permanency of the changes brought on by the arrival of the Qallunaat. They simply didn't have the historical experience, numbers and organization—or the knowledge—to deal with the change. The most influential groups were the whalers, missionaries, traders and agents of the federal and territorial governments.

Inuit did not sign treaties with the Government of Canada as did the First Nations. They were independent and maintained their own way of life. In 1954, the government rewrote the *Indian Act* to clarify that it didn't apply to Inuit. Subsection 4 (1) states that Inuit are considered citizens of Canada, not government wards.

There are about 41,000 Inuit living in Canada: 23,000 in Nunavut Territory, formerly part of the Northwest Territories (NWT), 5,000 in Inuvialuit (NWT), 7,500 in Nunavik (Arctic Quebec) and 4,500 in Labrador and southern Canada. Inuit divide themselves into many groups, each of which has a geographical or animal name, followed by the suffix "miut," which means "people of." For example, Qamaniqtuaqmiut refers to the people of Qamaniqtuaq, a hamlet of Baker Lake in the Keewatin region.

Nearly all aspects of Inuit traditional life have changed. The transition is especially difficult for the younger generation, who frequently lack an identity with both the old ways and the new. Because their parents now live in settled communities, youth attend academic schools. Some have not

learned traditional skills; often, they feel lost between two worlds. Many groups are now attempting to reconstruct traditional life in outpost camps. There, young people are involved in learning the traditional ways.

Settlement life has changed Inuit traditional roles. Hunting for food was once necessary; it took time, skill and endurance. Now, hunting is usually reserved for weekends because food is available year-round at the local Northern or co-op store, and snowmobiles enable hunters to complete a hunt much more quickly.

Alcohol and other drug abuse didn't exist before contact with Europeans. Today, most communities have an alcohol and drug abuse committee, and local people are training to become counsellors.

Once settlements were established, the only available jobs were with the local arts and crafts centre, hunting and trapping, tourism and the hamlet, territorial or federal governments. Now there's a growing trend toward the development of small and medium-sized businesses offering jobs in construction, transportation, education, waste disposal and many other fields.

Unfortunately, jobs are still scarce, and when they do become available, few Inuit have the education or skills to fill them. In 1989, almost 4,000 NWT residents were unemployed; most lived in smaller communities. Unemployment is still highest among young people between the ages of 15 and 24.

It's impossible for Inuit to go back to the ways of their ancestors. However, their language and culture continue to be very important to them. In fact, Inuktitut is very much a living language. It's used in the home and in the workplace. While trying to adapt to new ways, Inuit are working to ensure that the old ways are not forgotten.

Various organizations have taken on the task of preserving the culture and introducing young people to the life of their elders. Inuit Tapirisat Canada (ITC) was formed in 1971 as the united Inuit voice on rights, heritage, northern development and education. It also helps Inuit cope with southern influences and adjust to the changes in their lives, now and in the future.

The Tungavik Federation of Nunavut (TFN) works in the area of land claims negotiations, which have been under way between NWT Inuit and the federal government since 1980.

In 1993, the Parliament of Canada passed the *Nunavut Land Claim Agreement Act* giving Inuit control over 350,000 square kilometres of land and providing for the establishment of the territory of Nunavut as soon as possible.

The TFN and the Parliament of Canada ratified a final agreement for the Nunavut settlement area and on April 1, 1999, Nunavut became a new territory with its own public government. "Nunavut" is the Inuktitut word for "our land." *The Nunavut Act*, the legislative framework for creating Nunavut, is an extension of the land claim settlement. The territory of Nunavut covers 2 million square kilometres, one fifth of Canada's land mass. More important land claims will put an end to uncertainty over ownership and control of resources, and will provide Inuit organizations with input in resource management.

An Aboriginal Perspective on History

Oral histories of Aboriginal cultures in North America predate the arrival of Columbus by centuries. The image of a daring European adventurer claiming a wilderness for his king means little to Aboriginals. Their history paints a picture of starving, disease-ridden Europeans who took refuge in local villages, where they were fed and nurtured.

While many non-Aboriginal historians celebrate the exploration and colonization of Canada, the Aboriginal version is more likely to describe disease, disaster and betrayal. While many Canadians proudly commemorate the pioneering qualities of their frontier ancestors, Aboriginals recall sharing their knowledge, land and resources with the newcomers. While the two European founding nations celebrate their achievements, First Nations remember what made those achievements possible: the treaties, the military alliances and the agreements made with Indians, Inuit and Métis people.

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Aboriginal and Treaty Rights

Aboriginals believe that co-existence should be based on these building blocks. Unfortunately, those rights appeared to be going the way of the log cabin and the spinning wheel, until the Calder case was decided by the Supreme Court of Canada in 1973.

That half of the Supreme Court judges upheld Aboriginal title jolted the governments of the day. Aboriginal peoples have always claimed an unsurrendered interest to most, if not all, of Canada. This "interest" has been

described by both Aboriginal and non-Aboriginal analysts as Aboriginal title, although the two groups have yet to agree on the meaning of the term.

Aboriginal and treaty rights are a legacy handed down from their ancestors, who originally occupied the land. Treaties negotiated over the last few hundred years between Aboriginal peoples and European colonists defined everyone's rights. And while competing European Crowns claimed the "new" land by virtue of discovery and conquest, philosophers and First Nations agreed that the First Nations possessed the land.

Title to the land was a critical issue when Britain gained control of Canada. While the British felt they had established a technical monopoly on sovereignty in the New World, from an Aboriginal perspective very little had changed. Apart from a few blisters of settlement along the east coast, the St. Lawrence River and the lower Great Lakes, they retained ownership of the land.

As colonial expansion encroached on their lands, the First Nations reasserted their sovereignty. An example is the Pontiac uprising around the Great Lakes in the early 1760s. To keep the peace, the King of England issued a Royal Proclamation in 1763; it was meant to establish territorial control and to correct admitted "frauds and abuses" against Aboriginal peoples. The Proclamation recognized as Aboriginal lands a corridor stretching from the Gulf of Mexico to the mouth of the St. Lawrence River. All "inadvertent" settlements were to be relocated; there were to be no new settlements unless the land was sold to the Crown.

The Royal Proclamation, which has never been repealed, provides the first formal description of the Aboriginal's, the settler's and the Crown's relationship to the land. It's a crucial document for both sides, outlining as it does that land which the First Nations possessed was not to be taken away. It also provided a mechanism—the formal treaty process—which required the consent of Aboriginal peoples to transfer land title to the Crown.

The Two-Row-Wampum of 1664 is an Aboriginal equivalent to the Proclamation; it records a treaty between the Six Nations and the Dutch. According to the treaty, both parties will co-exist in peace: they'll control their own lands, and they'll govern themselves. To Aboriginals, this treaty (and others like it) are a clear example of nation-to-nation negotiations. That's why Aboriginal peoples feel that their treaties are a viable basis for the negotiation of Aboriginal self-government.

The first treaties signed in North America did not deal with land at all. They were declarations of brotherhood and mutual respect; all would live in peace, with an exchange of gifts, a handclasp and a smoke to seal the

bargain. In time, the European settlers wanted ownership of the land and treaties were designed accordingly.

Historically, Canadian governments have assumed that a Treaty Indian is a Status Indian. From an Aboriginal perspective, however, there are other Aboriginal peoples with treaty rights. Many Métis people were included in treaties, and they aren't Status Indians. Recent Supreme Court decisions relating to Sparrow (1990), Guerin (1984) and Simon (1985) have supported the position that access to treaty rights does not require registration under the *Indian Act*. Scores of treaties were signed with Aboriginal peoples before the passage of the *Indian Act*. Their descendants maintain that they are Treaty Indians who should have access to treaty rights.

The concept of Aboriginal and Treaty rights—although not specifically defined—are "recognized and affirmed" in section 35 of the *Constitution Act of 1982*. For this reason, Aboriginals hope that their claims will be dealt with fairly in Canadian courts.

Aboriginal Constitutional Reform

Aboriginal peoples were all but excluded from the original process of Confederation. Operating on the assumption that Aboriginals would be extinct within a few decades, the Fathers of Confederation made only a single reference to Indians in section 91(24) of the *British North America Act* of 1867. That reference gave the new federal government exclusive jurisdiction to legislate for First Nations and their lands.

This federal jurisdiction encompassed Aboriginal lands and Aboriginal peoples who were not even included—much less consenting participants—in the process. The patriation of the Canadian constitution in 1982 provided Aboriginals with the first opportunity since Confederation to redefine their relationship with the rest of Canada formally.

It's important to understand the constitutional reform process of the last 10 years from an Aboriginal perspective. Some Aboriginals don't even recognize the federal government's authority over them. In their view, their relationship to non-Aboriginals is based on nation-to-nation treaties with the British Crown. They wanted assurances that the patriation of the constitution would not jeopardize their treaty relationship with the Crown.

Other Aboriginal peoples were willing to recognize the patriation of the Canadian Constitution, with two provisos: Aboriginal and treaty rights had to be guaranteed, and an equivalent relationship between the federal government and Aboriginal peoples had to be spelled out in the Constitution. Others were willing to support the patriation process if it included an entirely new relationship.

Non-Status Indians, because they have been historically excluded from the *Indian Act*, want to make sure they're not excluded from the constitutional amendments related to Aboriginal and treaty rights. They see the constitutional process as a chance to re-establish their right to exist as Aboriginals with equitable opportunities for self-determination.

Treaty Indians are anxious about the effect of the constitutional reform process on their treaties and treaty rights in both pre- and post-Confederation contexts. They require a guarantee that the constitutional process and amendments will not infringe or unilaterally alter those rights. They also see the possibility of using the amendment process to revitalize or renew the original spirit and intent of the treaty process.

The patriation of the Constitution established that Métis people are Aboriginals under Canadian law. Métis people represented by the Congress of Aboriginal Peoples (CAP), formerly known as the Native Council of Canada (NCC), see the constitutional process as an opportunity to confirm a relationship with the federal government under section 91 (24). Those who are represented by the Métis National Council (MNC) see the process as an opportunity to define a new constitutional relationship.

Inuit were represented by the Inuit Committee on National Issues (ICNI) in the 1982-87 process and are, currently, represented by the Inuit Tapirisat of Canada. They're worried that the constitutional process will short-circuit their land claims negotiations. At the same time, they see the self-government amendment process as an opportunity to constitutionalize public government in the North on the basis of Aboriginal rights.

Aboriginal Governments

The right to self-government is based on the inherent and fundamental human rights of Aboriginal peoples. It's part of the process necessary for self-determination.

Aboriginal peoples say they have always been self-governing. Many want to formalize their traditional tribal or clan forms of government. Some assert that they have had their governing systems disrupted by the imposition of First Nation-government structures under the *Indian Act*. Still others have fully adopted (and want greater jurisdiction for) the band-in-council. Some Aboriginals living outside the community have proposed guaranteed representation in federal parliament and provincial legislatures. And there is the additional challenge of proposing how self-government might work for Aboriginal communities without formal recognition, or for urban Aboriginals without any land base.

From an Aboriginal perspective, self-government is a birthright. For many, the right of self-government is also a constitutional issue. To them,

constitutional entrenchment seems the best way to guarantee and protect Aboriginal governments. Aboriginal peoples have proposed a number of ways in which Aboriginal self-government could be constitutionalized.

- direct constitutional amendment;
- recognition of self-government as a treaty right;
- self-government specified in land claims agreements; and
- self-government established by trilateral agreements between an Aboriginal community and the federal and concerned provincial government.

Three sections in the *Constitution Act* address Aboriginal peoples.

Section 25 is a non-derogation clause which provides that the Charter of Rights and Freedoms shall not abrogate any Aboriginal, treaty or other rights or freedoms.

Section 35 recognizes and affirms the existing Aboriginal and treaty rights of Aboriginals—including Indian, Inuit and Métis people—and outlines rights related to land claims agreements; males and females are guaranteed these rights.

Section 37 established a First Ministers' Conference (FMC) to identify and define those Aboriginal and treaty rights which were to be included in the Constitution; this clause included a "sunset" provision which resulted in the termination of section 37 in April 1987.

Canada's National Aboriginal Organizations

There is no national Aboriginal organization in Canada. It would be culturally inappropriate and politically self-destructive in the context of traditional Aboriginal political processes.

Even though Aboriginal people in Canada face a common problem—the non-Aboriginal population does not recognize them—different Aboriginal groups require different solutions. As well, the federal government tends to have different policies and programs for different Indian, Inuit and Métis groups.

Western European society tends to view organizations as legal entities which are created to serve a specific membership. Because decision making and "corporate participation" are an integral part of community life, Aboriginal organizations aren't "institutions" in the legal sense of the word. The multiplicity of Aboriginal organizations can be seen as a reflection of a long and valid process of consensus building. It's also a reflection of the political and cultural differences among First Peoples.

Here are the principal organizations serving the needs of Aboriginal peoples:

- the Assembly of First Nations (AFN);
- the Congress of Aboriginal People, formerly the Native Council of Canada;
- the Inuit Tapirisat of Canada; and
- the Métis National Council.

The AFN represents Status Indians, the majority of whom live in First Nation communities (reserves). The CAP represents Non-Status Indians, Status Indians who live off reserve and Métis people who aren't members of the MNC. The ITC represents Inuit who live in the NWT, in Nunavut, in Nunavik (Northern Quebec) and Labrador.

A number of other organizations, associations, and institutions play a significant role in serving their members and in lobbying governments, for example, the National Association of Friendship Centres, the First Nations Confederacy of Cultural Education Centres, the Native Women's Association of Canada, Pauktuutit, the Aboriginal Nurses Association of Canada, the Native Physicians Association in Canada, the National Aboriginal Veterans Association, the National Aboriginal Business Association, the National Aboriginal Forestry Association and the Native Investment and Trade Association.

Aboriginal Claims

Between 1492 (Christoph Columbus lands in "the New World–America") and the Royal Proclamation of 1763, it was evident that Aboriginal peoples possessed most of the land in North America. The Royal Proclamation established British sovereignty. However, while the British Crown held legal title to the land, First Nations and Métis still controlled most of it.

As colonists demanded more settlement lands and access to valuable resources in unsurrendered Indian lands, there was little chance of negotiating successful Native claims.

From 1927 to 1951, it was illegal even for Status Indians to raise money for claims, under the *Indian Act*. The resurgence of Aboriginal claims in the last two decades is due not only to the emergence of a more liberal and humanistic attitude on the part of governments, but also to a need within Aboriginals to re-assert their identity.

It's often difficult for non-Aboriginal people to grasp what Aboriginal peoples lost, other than land: their identity and values. It wasn't until the late 1960s, with widespread Aboriginal reaction to a federal government White Paper, that the public was made aware of the cultural and political aspects of Aboriginal claims. This famous White Paper, released in 1969, proposed that the government abolish the *Indian Act*, terminate all treaties and end the

special status for First Nations. Aboriginal reaction was swift; they rejected the White Paper and reaffirmed that they wanted all the benefits of Canadian citizenship, plus the special rights deriving from their unique trust relationship with the Crown. The White Paper was withdrawn.

Then, in the early 1970s, the Calder case and the emergence of Métis and Non-Status organizations paved the way for broader Aboriginal claims.

The Calder case, a claim presented by the Nisga'a of British Columbia to the Supreme Court of Canada, was very nearly successful. It made the government realize that First Nations could, in fact, make legitimate claims. And it made First Nations organizations realize that they should undertake research into what those claims might be.

The federal government began to develop a claims policy in response to Aboriginal demands, and to clear the way for resource development in the North and northwest—stalled as a result of Indian, Métis and Inuit claims. The Native Claims Policy Paper of 1973 recognized "lawful obligations to Indian people." These obligations are divided into two categories: specific claims and comprehensive claims, which the government agreed in principle to negotiate. (See the Glossary of Terms in section Three for the definition of key words.)

Although the term "Indian people" is not defined in the policy, "Indian" is used in discussing specific claims; these have to do with the interpretation of treaties, and government administration of Indian lands and other assets under the *Indian Act*. "Native" is used in discussing comprehensive claims, which have to do with non-Aboriginal occupation of lands traditionally used by First Nations peoples. These claims are restricted to Northern Quebec, the Yukon, British Columbia, the Northwest Territories and Labrador.

Not until this century did most Canadians learn that Inuit were not receiving benefits available to other Canadians, that there was little schooling, and frequent epidemics and starvation.

– from "The Inuit" (DIAND, 1986)

Summary

As a DIAND employee, you're involved in a relationship that is older than Canada itself. The relationship between Aboriginal peoples and Canadian governments has been a mutually painful learning process. In recent decades, shared beneficial goals have emerged—goals which can only be achieved through mutual respect based on understanding.

And because nothing can replace personal experience to help achieve that understanding, you're encouraged to interact with Aboriginal individuals and communities. You'll find Aboriginal people eager to share information about

themselves and their culture, as long as the exchange is based on a willingness to learn. For more information on how you can get involved, contact your local Friendship Centre, or the Assembly of First Nations, Congress of Aboriginal Peoples (formerly the Native Council of Canada), Métis National Council, Inuit Tapirisat of Canada, or the Native Women's Association of Canada.

There is a growing body of literature, periodicals, films and videotapes being produced by Aboriginal individuals and communities; they provide an Aboriginal perspective on a wide variety of subjects. (There is a brief list in section Four.) The DIAND Library is also a valuable source of documentation and current literature.

Look for the Glossary of Terms at the end of this workbook.

Treaties

Introduction

Historically, treaties have been the major mechanism by which Aboriginal and non-Aboriginal nations found a way to co-exist. Aboriginal peoples view treaties—historic and current—as the foundation upon which their relationship with non-Aboriginal people is built. There are more than 500 treaty documents at the National Archives; at least 300 of them deal with specific transfers of land from Aboriginal to Euro-Canadian jurisdiction.

Treaties define the rights and responsibilities of all parties. From an Aboriginal perspective, Canadian governments can only claim jurisdiction over lands through the treaty process. Every signed treaty has beneficiaries. In most cases, the Aboriginal signatories' descendants benefit from specified rights and protections, as outlined in those treaties; by the same token, those same treaties give non-Aboriginal descendants—particularly provincial governments—jurisdiction over lands.

What Is a Treaty?

It's a formal agreement between the Crown and a First Nation that defines their relationship. Treaties often deal with Aboriginal title and land rights; they outline how power and resources are to be shared, and define the terms under which the signatories will co-exist.

Treaties were being negotiated between First Nations in North America, and between nations in Europe, centuries before the discovery of the New World. Although many significant treaties were signed before 1763, treaty

making in Canada between Aboriginal and non-Aboriginal peoples is said to have started with the Royal Proclamation of 1763.

The Royal Proclamation of 1763

The Pontiac War of 1763 was waged in an attempt to stem further colonial expansion. When it ended, the British Crown issued a proclamation to establish territorial control, and to correct "frauds and abuses" perpetrated against its Aboriginal allies. The proclamation, now entrenched in the *Constitution Act of 1982*, includes provisions upon which treaty rights and treaty negotiation are based today.

Because the Royal Proclamation outlines the relationship to the land of Aboriginal peoples, settlers and the Crown, it remains an essential document in the history of sovereignty, land use and the treaty process in North America. According to the Proclamation, land ownership by Aboriginal peoples was not to be eroded, and the only formal process by which they can be deprived of that land is the treaty process.

Treaties in Canada can be divided into three broad groups: pre-Confederation, post-Confederation and modern.

Pre-Confederation Treaties

Before the arrival of European settlers, neighbouring communities, tribes, nations and confederacies would meet "to treat" with each other. A verbal agreement sealed with an exchange of gifts was all that was needed to ratify political and land-use agreements.

In the 17th and 18th centuries, the French and the English competed for dominance in North America. Title, in the sense of outright ownership and possession of the land, was a critical issue, and they used various tactics, strategies and philosophies to get the settlement land they needed.

The French simply assumed international sovereignty over the land without disturbing local Aboriginal land ownership or sovereignty; they formed political, military and physical alliances with the Aboriginals. The English were far more interested in "making it legal." In 1701, they unilaterally placed the Five Nations and their hunting grounds under the "protection" of the Crown of England.

The first colonial treaties, which were signed by Quaker settlers, were declarations of brotherhood and mutual respect. Implicit in the documents was the right of the signatories to govern themselves; the treaties simply set out the framework for co-existence.

When First Nations placed themselves under the "protection" of the British sovereign, they continued to govern themselves and their territories.

Aboriginal peoples in eastern Canada were assured of their right to self-government during pre-Confederation treaty negotiations; this was confirmed by the Royal Proclamation of 1763.

Post-Confederation Treaties

After Confederation, a series of treaties was signed between representatives of the Crown and Aboriginal peoples living on the western plains, in the North and in parts of what is now Ontario.

The treaties were signed by the Crown because Canada wanted to "open up the west" to European immigrants, develop a transcontinental railway, create and expand the new western provinces, and link British Columbia with eastern Canada. For Aboriginal peoples, these treaties were, and are still, their "terms of union."

In the first 10 years following Confederation, the Crown entered into the following seven "numbered" treaties:

- **Treaty No. 1** (1871)—Southern Manitoba
- **Treaty No. 2** (1871)—Southern Manitoba and Southeastern Saskatchewan
- **Treaty No. 3** (1873)—Southern Manitoba and Northwestern Ontario
  (1875)—Métis Adhesion to Treaty Three
- **Treaty No. 4** (1874)—Southern Saskatchewan and Southwestern Alberta
- **Treaty No. 5** (1875)—Mid-Manitoba
  (1908-1910)—Northern Manitoba
- **Treaty No. 6** (1876)—Southern and mid-Saskatchewan and mid-Alberta (extended in 1889)
- **Treaty No. 7** (1877)—Southern Alberta

After the railway was completed and European settlers moved West, these treaties were signed:

- **Treaty No. 8** (1899)—Northern Alberta, Northeastern British Columbia, Southern Northwest Territories, Northern Saskatchewan
- **Treaty No. 9** (1905 and 1906)—Northern Ontario
  Adhesions made in 1929 and 1930
- **Treaty No. 10** (1906)—Northern Saskatchewan and Alberta
  (1908)—Northern Manitoba
- **Treaty No. 11** (1921)—Northwest Territories

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- **Treaty of 1923** —Ontario (north of Toronto) (Williams Treaties)

Modern Treaties

Modern treaties are—in effect and in Constitutional law—the land claims agreements being negotiated by Aboriginal peoples, and the federal and provincial governments. In fact, the first amendment to the *Constitution Act of 1982* was made in 1983, and stipulated that land claims agreements were to be deemed treaties under section 25 of the *Constitution Act of 1982*. Refer to the section on Aboriginal claims and rights (p.23) for more on the development of the modern land claims agreements.

First Nations remain convinced that treaties are the most viable and honourable mechanism for addressing the relationship between Aboriginal and non-Aboriginal peoples. In their view, the treaty process usually involves two or more distinct nations, with each party coming to the table on equal terms. What's more, the rights outlined in the treaty process are protected by our Constitution.

Treaty Principles

Over the years, similar clauses in different treaties have come to be interpreted in a fairly generalized way. The following table lists general treaty principles and their modern interpretation.

Principle	Modern Interpretation
Title to land is given up	Same
Small areas of land are reserved	No individual ownership of reserve land
Token yearly payment of money	$4 or $5 a year
Land use subject only to wildlife government regulations	Government wildlife regulations supercede Aboriginal hunting rights
Education clause	Post-secondary education provided

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Education clause	Post-secondary education provided

Principle (cont.)	Modern Interpretation (cont.)
Assistance in transition from nomadic hunting to farming life	Business development assistance to each new generation, subject to certain conditions
Medicine chest clause provided	Some medical care and drugs
Famine clause	Social assistance provided
First Nations promise to keep the peace and obey all laws	Same

The Indian Act

Various pieces of legislation were passed during the colonial period to protect Aboriginal lands, prohibit alcohol, provide schools and manage land revenues. In 1857, an act was passed to encourage assimilation. If they met certain conditions, Aboriginals could become Canadian citizens.

The new federal government of Canada inherited all of this legislation when it came to power in 1867. In 1876, Parliament passed the first consolidated *Indian Act*, which gave the government substantial power to control Indians living on reserves.

A distinction was made between Status Indians, who were registered under the Act, and Non-Status Indians, who were not registered. Until amendments were passed in 1985, an Aboriginal woman who married a non-Aboriginal man lost Indian status for herself and her children.

The 1876 Act prohibited the transfer of reserve land except to the Crown. It also provided for the election of band chiefs, who were given limited authority over matters such as the allocation of reserve lands and road maintenance. The federal government's Indian agents were in control.

At the end of World War II, Aboriginal leaders began to raise concerns about the poor education, health and living conditions of most of their people, and to seek greater control over their own lives. Change was slow in coming. In 1969, the federal government published a White Paper proposing the abolition of the *Indian Act*, the equitable termination of all treaties and an end to special status for First Nations. Aboriginal peoples rejected the White

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Paper; they wanted all the benefits of Canadian citizenship, plus the special rights deriving from their unique trust relationship with the Crown.

The White Paper was withdrawn. In 1969, all Indian agents were withdrawn from First Nation communities across the country, ending the government's paternalistic presence on Aboriginal lands.

In 1973, DIAND agreed to turn over control of education to Aboriginals. Church involvement was phased out, and residential schools were closed. (Over 97 percent of Canada's 609 First Nations now administer all or part of their education programs). Other services, such as public health, are also being transferred. Aboriginal organizations are getting the necessary help to develop the skills and knowledge they need to manage their affairs.

The White Paper galvanized the Indian community into political action and increased public awareness of Aboriginal issues significantly. Through subsequent struggles and negotiations, an experienced and capable leadership has emerged. The community and its leaders succeeded in having an important section added to the *Constitution Act of 1982*; it affirms the existence of Aboriginal and treaty rights, and includes the Indian, Inuit and Métis communities within the definition of "Aboriginal peoples of Canada." (While the section remains largely undefined and is hotly disputed by first ministers and Aboriginal leaders, it offers a degree of protection and hope for the future.)

Despite the fact that the word "Indian" is a misnomer, the label has stuck to the original peoples who occupied all but the most northern parts of what is now Canada.

In 1983, the House of Commons Special Committee on Indian Self-Government released a report recommending that First Nation communities across the country be given the opportunity to work out new forms of government, replacing those specified in the *Indian Act*. The Committee denounced the paternalistic policies of the past and recommended self-government. As a result, DIAND set up a special branch to smooth the way to self-government.

Despite its apparent inadequacies, the *Indian Act* is still the major federal statute governing First Nation policy in Canada. Several major amendments were made to the Act in the late 1980s. In 1985, an Act to amend the *Indian Act*, Bill C-31, was passed. Provisions for the loss or gain of federally recognized status and membership on the basis of sex and marital status were abolished. As a result, many Aboriginals regained their status, and enfranchisement—the process of declaring oneself or being declared no longer an Indian—was abolished. Bill C-31 also increased certain

band by-law powers. Today, nearly 200 First Nation communities control their membership.

Métis and Non-Status Indians

In addition to the Status Indians registered under the *Indian Act*, Aboriginal peoples include Non-Status Indians (Aboriginals who lost their status through enfranchisement or marriage, or Aboriginals who were never registered under the *Indian Act* by omission) and Métis people.

Métis means "mixed." The term was originally used to refer to descendants of French fur traders and Aboriginal women from the Red River area of Manitoba. Nowadays, someone of mixed Aboriginal and Caucasian ancestry is often described as a Métis person. Centuries of European immigration and contact with First Nation communities across Canada have resulted in a large mixed-blood population. The number of Métis and Non-Status Indians in Canada may be as high as 750,000.

The Métis communities that developed at Red River and elsewhere on the prairies borrowed from both cultures. A century ago, they were large enough to demand that governments consider their interests.

In 1869, under the leadership of Louis Riel, the Métis people of Red River resisted the advance of Canadian government surveyors paving the way for agricultural settlement; they were able to negotiate the establishment of the Province of Manitoba in 1870. The *Manitoba Act* allocated land to the Métis people. In 1885, the government's failure to meet Métis expectations for land security in the face of rapid immigration resulted in the Northwest Rebellion, led by Riel. The government sent in 8,000 troops, the rebellion was crushed, and Riel hanged.

While attention focused mainly on the Métis people of Red River, the fur trade nurtured other Métis communities, including some in Ontario. When government commissioners negotiated Treaty No. 9 in 1905, the province of Ontario had to agree to its terms. There was considerable confusion over how to treat Métis people. Some were given Indian status; many others were rejected. A number of Métis people in Moose Factory petitioned the Government of Ontario for recognition, but were unsuccessful.

The Ontario Métis and Non-Status Indian Association has sought to have the rights of its members recognized since the early 1970s. In 1982, the Chiefs of Grand Council Treaty No. 9 (now called the Nishnawbe-Aski Nation) agreed to support their claims. The *Canadian Charter of Rights and Freedoms* didn't resolve the issue, despite Bill C-31.

Aboriginal Claims and Rights

Comprehensive and Specific Claims

After the withdrawal of the 1969 White Paper, the federal government established a formal procedure to co-ordinate the assessment of First Nation claims. Comprehensive claims cover those areas of traditional Aboriginal use which have not been dealt with by treaty or by other means. Specific claims deal with grievances regarding the fulfilment of treaty obligations, or the administration of Aboriginal lands and other assets under the *Indian Act*. More than 35 specific claims have been filed by First Nations in Ontario; in most cases, they claim that reserve lands were disposed of improperly. Several of these claims have been settled in recent years. In March 1987, the Garden River Ojibwa First Nation received cash compensation for lands lost during the last century; the Parry Island First Nation received 460 hectares of land and a monetary consideration; and, in April 1988, the Ego Lake First Nation received cash for lands lost in the early 1900s.

Aboriginal Constitutional Matters

Although the role of Aboriginal peoples in amending the *Constitution Act of 1982* will be dealt with elsewhere, it's important to understand the impact of that process on Aboriginal claims and rights. Because the *Constitution Act of 1982* "recognized and affirmed" Aboriginal and treaty rights, Aboriginal leaders, in putting forward their claims, no longer had to "prove" the existence of these rights—a big step forward. Debate on the meaning of that recognition and affirmation in terms of claims settlement and treaty administration continued, however.

Indian Self-Government

Parliament created the Special Committee on Indian Self-Government in 1982. After extensive public consultations, the Committee recommended building a new relationship between the federal government and First Nations constitutional recognition of Aboriginal rights to self-government and the provision of an adequate land and resource base, as well as local control over key legislative matters. While debate continues over the meaning of self-government, the federal government has begun to negotiate and implement the transfer of a wide range of powers to First Nations.

Aboriginal War Veterans

Treaties No. 3, No. 6 and No. 8 guaranteed that Aboriginal peoples would not be drafted to fight in foreign wars; the 4,000 to 6,000 who enlisted—more per capita than any other ethnic group in Canada—volunteered.

Because they weren't considered Canadian citizens, they enlisted as British subjects.

Soldiering once played an important role in the Plains First Nations culture. There were warrior societies within the Cree, Assiniboine and Sioux First Nations; returning warriors enjoyed status and honour, and played a special role in law enforcement and in organizing the hunts. Special dances and songs were performed in their honour. These societies were dying out by the early 1900s. By enlisting, Aboriginals could revive the old traditions, gain status within their community and get a chance to travel.

Aboriginal men weren't actively recruited for World War I. Yet by 1916, 150 had enlisted. Because no Europeans could understand their languages, they were used as snipers, commandos and front line messengers.

By enlisting, these men got full rights as Canadian citizens. While in uniform they could vote, consume alcohol, move freely and even live outside their First Nation community. Naturally, they thought they'd continue to enjoy these rights when they got home. In fact, they were denied these rights, and other benefits provided for returning veterans. A large number of Aboriginal veterans got nothing. What's more, they had to stand by as their lands were given to non-Aboriginal veterans as part of their benefits.

The *Soldier Settlement Act of 1917* entitled veterans to a quarter section of land to farm, a loan to farm or set up a business, health care if they were disabled and more. Aboriginal veterans had to enfranchise—give up their legal status—in order to receive these benefits. Those who were disabled had no choice but to enfranchise, because proper medical treatment wasn't available in Aboriginal hospitals.

Pressured to fulfil the terms of the *Soldier Settlement Act*, the government forced First Nations to surrender portions of their land. The government was also pressured to provide location tickets to some Aboriginal veterans; these non-transferable leases to land located in First Nation communities couldn't be used as loan collateral. First Nation veterans lost their lives, their land and their dignity.

When recruitment for World War II began, army personnel and Indian agents actively targeted Aboriginal men. Recruits were told they would be fighting to protect their treaty rights and their families. They were promised the same benefits as non-Aboriginal soldiers. Aboriginal men and women, anxious to prove their worth to themselves and to Canadian society, responded enthusiastically.

Once again, they could only serve as British subjects. Many wound up on the front lines, using their hunting skills to perform as snipers, commandos and radio operators. Once in uniform, they were treated like any other

soldier, and were supposed to get the same pay and benefits. But because these benefits were administered by the Department of Indian Affairs, not Veterans Affairs, that wasn't always the case.

When they enlisted for World War II, Canadian soldiers were entitled to monthly support payments for their family, a salary and quality medical care. When they returned home, those who wanted to farm got land and cash grants; they were entitled to provincial and federal civil service jobs and they were guaranteed representation in Parliament, ensuring that their concerns were addressed. Those who were disabled got a pension.

Families of Aboriginal soldiers received lower monthly support payments, medical care was restricted, and land grants were unavailable to them. Once discharged, Aboriginal soldiers went back to being aliens in their own country—Aboriginals whose rights were predicated by the *Indian Act*. Their voluntary war service wasn't recognized unless they signed away their status.

Once again First Nation peoples paid a high price in the war. Those who made it home bore emotional or physical scars. What's more, they found that they had to overcome bureaucratic obstacles and oppression in a country they had fought to protect.

In 1981, one-third of all houses in First Nation communities had more than one person per room. By 1991, this had improved to one dwelling in five. By contrast, the Canadian average with more than one person per room is 1 per 100.

– from Pride in Partnership, Mar. 97, DIAND

The Post-War Concerns of Aboriginal Veterans

The two world wars made the world realize the need to protect basic human rights for all. The United Nations developed a *Universal Declaration of Human Rights*, which was eventually signed by all of the allies, including Canada. It was the world's statement against oppression and discrimination, and is part of what's called international law.

Aboriginal veterans faced three challenges when they got home. They couldn't be Canadian citizens unless they gave up their Indian status; because they weren't Canadian citizens, they didn't get the same benefits as non-Aboriginal veterans; and their treaty and other rights were still being denied.

So they led a new wave of protest and resistance against the government's treatment of Aboriginals, which they likened to the treatment meted out by the Nazis. It was the start of an Aboriginal civil rights movement and a renaissance.

The government responded by setting up a senate committee, headed by Diamond Jenness. A year later, Jenness released a

report, *Canada's Plan to Liquidate Indian People Within Twenty-five Years*. It wasn't much more than a rehash of the 1880 detribalization policy, which aimed to assimilate First Nation peoples into Canadian society by doing away with their status and communities.

But the Canadian public was becoming increasingly aware of Aboriginal concerns during the post-war period. Aboriginal and church groups became more vocal in their demands for changes.

In 1951 and again in 1956, the *Indian Act* was revised. The oppressiveness was alleviated somewhat as a result; however, the government continued to control the decision-making powers of First Nation councils. Children were free to attend local schools. A high school diploma didn't entail loss of Indian status and it was possible for Aboriginals to live outside First Nation communities, so long as they could support themselves.

In 1958, all First Nation peoples became Canadian citizens; in 1960, they could cast their vote in federal elections. With citizenship came the right to legally consume alcohol. This led to a rise in alcoholism, crime, suicide and violent deaths. Aboriginals started migrating to urban areas. And, 10 years behind the rest of the population, birth rates soared.

It was a period of experimentation. Unfortunately, neither side was ready to embrace the viewpoint of the other. Racism, poverty, maladjustment and cultural shock blocked attainment of the government's goal of assimilation.

By the early 1970s, First Nation peoples were starting to recognize that they could control their lives. They were angry at the oppression experienced by their people, and the poor social and economic conditions that were their lot. "Red Power" movements, such as the American Indian Movement and various warrior societies, were on the rise in the United States. In Canada, Aboriginal and Métis organizations were established.

In 1970, 300 Aboriginal inmates of the New Westminster Penitentiary held a sit-in to focus attention on the disproportionate number of Aboriginal people in correctional facilities. In 1972 in Cold Lake, Alberta, Aboriginal people occupied the Indian Affairs offices to demand a community school.

In 1974, 4,000 Aboriginal people marched in Victoria, British Columbia, to draw attention to their land claims. The same year, in Ontario's Anishinabi Park, 150 members of the Ojibwa Warrior's Society staged an armed occupation. They demanded compensation for the mercury poisoning of their lakes by a local pulp industry.

Former Prime Minister Pierre Trudeau's decision in the mid-1970s to repatriate the Constitution alarmed First Nation leaders across Canada. At least under the *British North America Act*, the British Crown protected their

rights. With the process of repatriation under way, they sought the protection of those rights by lobbying the British Parliament. Their ultimate goal was to have Aboriginal self-government entrenched in the Constitution.

Self-government is based on the philosophy that First Nation peoples should be allowed to control their lives and resources. The federal government's position is that First Nations should govern themselves as municipalities; Aboriginal people would be allowed to live in a distinct society.

Understanding Cultural Variables

"We negotiate all the time or, to put it differently, human beings are in a constant state of negotiation. We negotiate with others. We negotiate with nature. It's an ongoing process. It is crucial for our survival. It is life."
Managing intercultural negotiations: guidelines for trainers and negotiators, 1985, p.xii

Introduction

The objectives are to:

- introduce the concept of communicating across cultures;
- examine the cultural context;
- discuss appropriate communication styles; and
- provide guidelines for consensus resolution.

Communicating in Context

There is a wide range of political, economic, cultural and social factors to take into account—as well as organizational and individual differences—when communicating across cultures. In this section, we'll focus on cultural and social factors, and on selecting a communication style likely to result in "win-win" solutions.

Culture influences every aspect of our lives: how we act ... what we see and feel ... how we react to our environment. We are culturally acclimated from birth, internalizing accepted values and behaviour as we grow to adulthood.

Values are often-unconscious ideas, attitudes, assumptions and beliefs to which strong feelings are attached, and which influence an individual's behaviour. And while no individual is without values, it's important to remember that we all choose the extent to which we will adhere to group values and behaviours. Many factors influence that choice: family

background, education, environment, spiritual or religious orientation, and exposure to other cultures.

Mainstream Euro-Canadian cultures tend to place high value on equality, freedom, material comfort, task completion and punctuality. Typical behaviours include frustration with lateness and what's perceived as "wasted time," and in "getting right down to business" in meetings and discussion.

More traditional cultures tend to prize consensus, co-operation, harmony and patience. Affiliation with others and human relations are important, and so individuals are more likely to forgive lateness, and to take the time to establish a relationship before getting down to business.

Members of organizations also share values, customs and traditions. They're an integral part of the organization's culture, and are often reflected in written and unwritten rules about conduct, dress code, and communication and language style. This is true of groups involved in cross-cultural communication; each one will have its own values and behaviours.

We're able to understand one another because we all share fundamental values, for example, love of family and friends. And we communicate these values through language, gestures and actions—in short, through our behaviour.

When communicating with an individual who "looks Aboriginal," it's important to remember that that person is unique, and has chosen how much—or how little—of the values and behaviours of traditional Aboriginal culture to live by.

People who don't share common cultural values may find it difficult to understand and empathize with one another. Communication can break down because the groups involved can't:

- tune into cultural differences and similarities;
- recognize valid, but different, ways of looking at and doing the same thing; or
- avoid making value judgements about the other group's values and behaviours.

Values Continuum

In order to facilitate successful communication across cultures, it's essential to appreciate the cultural differences and similarities at play. In the following continuum of values, the two columns represent opposite ends of a spectrum. No single individual or group will be found at either end of the continuum.

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Traditional Aboriginal	Non-Traditional Mainstream
Interpersonal relations and affiliations are key.	The focus is on completing tasks and achieving goals.
The group is important.	The individual is important.
Co-operation brings out the best in people; harmony and personal humility are valued.	Competition brings out the best in people; confrontation is acceptable and individual initiative is valued.
Being patient, and avoiding criticism and direct confrontation, are highly valued—to preserve personal and group honour and dignity.	It's OK to be impatient for change; criticism and confrontation are acceptable in order to "get the job done."
Intuitive, creative, holistic problem solving is valued.	Rational, logical, linear problem solving is valued.
Inaccuracy is accepted.	Accuracy is valued.
Harmony with nature is valued.	Mastery over nature is valued.
Patience, co-operation and group harmony are valued; life's details are placed in the context of the life cycle.	What's important is to complete tasks within set time frames in order to achieve desired goals.
Information and ideas are dealt with in the widest possible context.	Tasks are compartmentalized and considered one at a time.
Several suggestions may be offered simultaneously, and all are considered; to be unclear is tolerated.	A number of facts directly related to the issue at hand are presented, with the emphasis on solutions; to be unclear is not well tolerated.

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Traditional Aboriginal (cont'd)	Non-Traditional Mainstream (cont'd)
Group decision making prevails; conflicts are resolved through consensus after divergent ideas are debated.	Decisions are made by a leader or expert; alternatively, likely solutions are put to the vote.
Meetings may not be scheduled; dealings and accomplishments are predicated on need, attendance and consensus.	Meetings (and agendas) are set; deadlines and schedules are adhered to.
Whereas conflict resolution is time-consuming, the result is more often a "win-win" solution and efficiently implemented.	Because conflict resolution involves compromises, there is often incomplete buy-in by the "losers," implementation is jeopardized.
The method is effective in resolving conflicts that stem from broad moral, political and cultural issues.	The method is appropriate in resolving conflicts based on specific issues that are clearly defined and likely to have little impact on other problems.

Communicating Across Cultures

Approaches to communication and conflict resolution reflect the value differences between Aboriginal and non-Aboriginal cultures, with both sides viewing the process very differently. European Canadians may find Aboriginal ways of negotiating (such as the importance of having everyone agree to a solution before it's accepted) frustrating, while First Nation peoples working through mainstream ways may feel pressured.

Aboriginal people may interpret criticism, advice, confrontation and emotional outbreaks as lack of maturity or respect. On the other hand, non-Aboriginal people may attribute aversion to criticism, advice, etc., to a lack of commitment, motivation, confidence, enthusiasm or knowledge.

It helps to keep in mind that individuals the world over use various approaches to problem solving and communication and that, to varying degrees and in various situations. Depending on the situation, it may even be better to use different processes in order to make effective decisions.

Traditional Aboriginal (cont'd)	Non-Traditional Mainstream (cont'd)
Group decision making prevails; conflicts are resolved through consensus after divergent ideas are debated.	Decisions are made by a leader or expert; alternatively, likely solutions are put to the vote.
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Traditional Aboriginal	Non-Traditional Mainstream
Face saving—avoiding personal or collective embarrassment, loss of dignity and disharmony—may be a priority. Individuals may avoid direct criticism, disagreement or unsolicited suggestions; find confrontation intolerable; prefer indirect methods of giving and receiving direction; and exert and expect emotional self-control and restraint.	Short-term confrontation, embarassment, conflict and loss of dignity and harmony, may be acceptable in order to resolve a problem. Individuals may criticize; accept being criticized; openly disagree; offer unsolicited suggestions; and express anger, frustration, disappointment or enthusiasm.

The Role of Aboriginal Elders

These workshops are designed to expose you to Aboriginal culture, values and issues. It's important for you to understand the essential role of Elders in the process, and in their communities.

In the Euro-Canadian community, "elder" usually means "aged" or "senior"—it's a chronological distinction, applied automatically. While use of the term varies from First Nation to First Nation, it's invariably earned by individuals who have contributed significantly to the spiritual and cultural life of their community. Moreover, recognition as an Elder doesn't come automatically with age.

Elders are best described as mediators who may be asked to intervene between people and the Creator, individuals and their family, families and the community, or the community and the outside world. Skilled communicators, they often display a penetrating sense of humour. Their insight, wisdom, experience and knowledge of traditional values are eagerly sought. In return for providing advice, mediating disputes or resolving conflicts—and as a sign of respect—Elders are, customarily, offered tobacco.

Guidelines for Communicating Across Cultures

In order to appreciate and understand Aboriginal values and concerns, and thereby communicate effectively, you have to:

- learn about the culture and the community;
- understand the importance of trust in the communication process;

- take the time to build personal relationships before sitting down at the negotiating table; and
- be prepared to engage in an ongoing process of observation, analysis and questioning.

Milestones in Aboriginal History Post-European Contact

1492 Christopher Columbus "discovers" **America**. Believing he has landed in the "Indies," he describes its people as "Indians."

1493 Pope Alexander VI apportions the **"New World"** between the Christian kings of Spain and Portugal.

1497 John Cabot claims **Newfoundland** for England.

1512 Pope Julius III declares Indians the **"true descendants"** of Adam and Eve.

1534 Jacques Cartier claims the **Gaspé** region for France.

1537 Pope Paul III declares Indians **"truly men."**

1539 Francisco de Vitoria proposes that Indians **own the lands** they occupy.

1665 Governor Courcelles receives **royal instructions from France** that "officers, soldiers and all His Majesty's adult subjects treat the Indians with kindness, justice and equity, without ever causing them any hurt or violence."

1701 The **Treaty of Great Peace** is signed in Montreal by the Wabanaki, the Iroquois and the French, uniting the Aboriginal signatories under one Wabanaki Confederacy.

1748 Colonial authorities meet with a delegation of some 80 Iroquois at Québec. Governor La Galissonière reaffirms the prevailing French belief that "these Indians claim to be and in effect are **independent of all nations**, and their lands incontestably belong to them."

1754 The **Department of Indian Affairs** (precursor of the Department of Indian Affairs and Northern Development in Canada and the Bureau of Indian Affairs in the United States) is placed under military control.

1756 Administration of **Indian Affairs is divided** into northern and southern (New York) superintendencies.

1759 The Quebec *Articles of Capitulation* stipulate that the "savages of Indian Allies ... shall be maintained in the lands they inhabit..."

1763 The **Pontiac War** establishes Aboriginal sovereignty against expanding colonial settlement.

A **Royal Proclamation** outlines the basic principles of Canadian Indian policy: recognition of Indian lands, recognition of Indian governments and provision of a treaty process with the Crown.

1782 Americans propose a **Native state** that would "enjoy its independence under the guarantee of France, Spain, Great Britain and America."

1783 Governor Haldimand of Quebec proposes a **"Native buffer state"** between the Americans and the British.

1786 Joseph Brant presents **Mohawk claims** in England.

1794 The **Jay Treaty** allows Indians to cross the American–British border without restriction.

1812 The **War of 1812** breaks out. Brock and Tecumseh, who agree to the formation of a Native state, are both killed in the war.

1814 The **Treaty of Ghent** rejects the concept of a "Native buffer state" and agrees to restore Indian lands "provided always that such tribes or nations shall agree to desist from all hostilities against the United States of America."

1816 Cuthbert Grant expels Selkirk Settlers after the **Battle of Seven Oaks**.

1822 Cuthbert Grant founds **Grantown**; many Pembina Métis are relocated.

1840 The *Act of Union* joins Upper and Lower Canada.

1849 The **Mica Bay Uprising** breaks out in northern Ontario. The **father of Louis Riel leads opposition** against the Hudson's Bay Company monopoly.

1850 The **Robinson Treaties** are signed. The inclusion of "Half-breeds" is left up to the Chiefs.

1850-1851 The **first Canadian acts relevant to Indian affairs** are passed by the legislature of the Province of Canada.

1856 London appoints a **commission to study future Indian policy** in the colony.

1857 The government of the Province of Canada passes an act outlining how the Indian tribes in the Canadas are to be gradually **"civilized."**

1860 The *Management of Indian Lands and Property Act* outlines the procedures by which Indian lands could be surrendered to the Crown for the purposes of settlement.

Legislative responsibility for Indian affairs is formally transferred from London to the government of the Province of Canada.

1867 The *British North America Act* creates the Dominion of Canada. The federal government is given jurisdiction over "Indians and lands reserved for Indians." *Order-in-Council No. 206*, dealing with the transfer of the territories and Rupert's Land to Canada, recognizes that, "the claims of the Indian Tribes to compensation for land required for purposes of settlement could be considered."

1869 The **Métis of Manitoba**, led by Louis Riel, declare a provisional government and draft the terms by which Manitoba will enter Confederation. Troops are sent to Fort Garry, and Riel is exiled to the United States.

The *Enfranchisement Act of 1869* outlines a process for the legal assimilation of Indian peoples, and distinguishes between Status and Non-Status Indians.

1872 **Residential schools** are set up.

1876 The Government of Canada passes the *Indian Act*, which consolidates and extends existing legislation, and defines Indian peoples.

1879 An **amendment** to the *Indian Act* states that Métis people will not be eligible for further benefits if they choose to withdraw from a treaty—

even if they refund the money they receive (or the land or script they accept instead of money) from that treaty.

1880 An **amendment** to the *Indian Act* provides for the automatic enfranchisement of any Indian who earns a university degree and enfranchises any Indian woman who marries a non-Indian or an unregistered Indian.

1884 Further **amendments** to the *Indian Act* are enacted. Tribal regulations become municipal laws; a limited system of band government is introduced; prison sentences are to be meted out to anyone convicted of participating in the potlatch or *tawanawa* dance rituals of the Pacific West Coast peoples; and it is now an offence to incite Indians, non-treaty Indians or "Half-breeds" to riot (the Riel Rebellion was brewing in the West).

1885 The Canadian government sends in troops to crush the **Riel Rebellion** in Saskatchewan. Riel surrenders and is hanged for treason.

1887 **Nisga'a chiefs** travel to Victoria to demand that the government recognize land titles, treaties and their right to self-government.

1888 A finding of the St. Catharines Milling Lumber Company case in Ontario is that surrendered Indian lands are held in right of the provincial Crown.

1889 The government enacts a **series of amendments** tightening Ottawa's control over Indian education, morality, local government and reserve land.

1908 The **Gitskan First Nation** petitions the federal government for recognition of its land claim.

1924 The *Indian Act* is **amended** to place **Inuit** under the authority of the Superintendent-General of Indian Affairs. The amendment is not implemented because of widespread disenchantment with the Act and the resulting reluctance to extend its powers.

1927 Parliament holds **hearings on Indian title** and passes **legislation** to prohibit Indian peoples from discussing or spending money on claims.

1934 An attempt is made to form a **continental League of North American Indian Tribes**.

1938 An Alberta statute under which selected lands are set aside as settlement areas, the *Métis Population Betterment Act*, provides a framework for the creation of settlement associations and the introduction of limited powers of government.

1944 The **North American Indian Brotherhood** is formed to unite Indians in Canada.

1951 The consolidated ***Indian Act*** is passed, following an extensive consultation process involving Indian peoples, their leaders and organizations.

Parliament repeals legislation prohibiting **potlatches and the pursuit of land claims**.

1960 Legislation that prohibits Indians who live on reserves from becoming Canadian citizens is repealed; political enfranchisement ceases to be a bribe toward assimilation; citizenship is no longer predicated on an acceptable level of assimilation. It's now possible to be an **Indian** (under

the definition of the *Indian Act*) **and a fully enfranchised Canadian citizen.**

On July 1, Indian people **win the right to vote** in federal elections. Aboriginal peoples have always had the right to vote in provincial and territorial elections in Nova Scotia, the Northwest Territories and Newfoundland. Other provinces and the year in which they granted Indian people the right to vote: British Columbia (1949), Manitoba (1952), Ontario (1954), Yukon and Saskatchewan (1960), New Brunswick and Prince Edward Island (1963), Alberta (1965) and Quebec (1969).

The **Canadian Bill of Rights** is introduced by the federal government. Though largely unenforceable, it sets a course for the future.

1968 **Métis people, Non-Status Indians** and their organizations are **excluded** from Status Indian organizations.

1969 Jean Chrétien, Minister of Indian Affairs and Northern Development, tables a **White Paper** outlining radical changes in the administration of federal Indian policy, as well as fundamental reforms to the constitutional framework of Indian–non-Indian relations. In essence, the White Paper calls for the total and final assimilation of Indian peoples into Canadian society. First Nations quickly mobilize a protest, which represents a turning point in the history of Indian, Inuit and Métis involvement in, and with, the Canadian political process.

The Department of Indian Affairs and Northern Development starts closing down **residential schools**.

1971 Indian, Inuit and Métis organizations receive **core funding** from the office of the Secretary of State.

1972 Yukon's **Old Crow First Nation** petitions Parliament to control oil and gas exploration on their traditional hunting grounds.

Aboriginal peoples are indigenous to this continent, while other Canadians are immigrants and descendants of immigrants.

1973 The Supreme Court hears the Calder case and rules that the concept of Aboriginal title is part of Canadian law. The judges are evenly divided over whether to recognize the land title of British Columbia's Nisga'a First Nation.

The **Yukon Indian Brotherhood** presents a formal claim to the federal government. Justice Morrow of the Northwest Territories recognizes the title of the Mackenzie River Valley's **Dene Nation**. In Quebec, a similar decision is made regarding the claims of **Cree and Inuit**.

While these decisions are later appealed and overturned, they give new legal weight to the Aboriginal land claims. The Government of Canada commits to resolving **Native land claims**.

1974 The federal government establishes the **Office of Native Claims** to implement a formal process to settle Native land claims.

Affirmative Action Program pilots are established within federal departments.

1975 The **James Bay and Northern Quebec Agreement** is signed.

1976-1977 The ***Canadian Human Rights Act*** is passed, prohibiting discrimination in various fields of activity under federal jurisdiction.

Article 10 of the Act states that an employer, employee organization or organization of employers may not establish or pursue a policy or practice affecting recruitment, referral, hiring, promotion, training, apprenticeship, transfer, or any other matter relating to employment or prospective employment, that deprives or tends to deprive an individual or classes of individuals of any employment opportunities on a prohibited ground of discrimination.

Article 16 of the Act provides a legal basis for employment equity initiatives. It allows for "special measures" to prevent, eliminate or reduce employment disadvantages suffered by any group of individuals when those disadvantages are based on a prohibited ground of discrimination.

1978 The **Northeastern Quebec Agreement** is signed.

Métis and Non-Status Indian organizations receive **funding to research** potential claims.

A **Voluntary Affirmative Action Program** aimed at private-sector industry is launched by the federal government. Federal contractors and Crown corporations are included the following year. The program is not effective because of its voluntary nature.

1980 **Métis and Non-Status** Indian organizations submit the **results of their 1978 claims research**.

1982 At the insistence of various Native organizations, **section 35** is inserted into the *Constitution Act of 1982* explicitly affirming the existence of Aboriginal and treaty rights, guaranteed to both sexes. It includes Indian, Inuit and Métis peoples in the definition of "Aboriginal peoples of Canada," as well as a commitment to Aboriginal participation in constitutional talks before any amendments are considered for items dealing directly with Aboriginal rights.

Article 15 of the Canadian Charter of Rights and Freedoms, part I of the *Constitution Act of 1982*, deals with these equality rights:

Article 15—Section 1 sets out the basic principle. It says that every individual is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination and, in particular, without discrimination based on race, national or ethnic origin, colour, religion, sex, age or mental or physical disability.

Article 15—Section 2 qualifies section 1 to provide a constitutional basis for employment equity. It states that section 1 does not preclude any law, program or activity that has as its object the amelioration of conditions of disadvantaged individuals or groups, including those mentioned above.

1983 The House of Commons Special Committee on Indian **Self-Government** releases a report that strongly recommends that First Nation communities be given the opportunity to work out new forms of band government.

A **First Ministers' Conference** is convened to identify and define the Aboriginal and treaty rights of the Aboriginal peoples in Canada. Outcomes result in amendments to the *Constitution Act of 1982*.

The **Algonquins of Golden Lake** submit a formal claim to 34,000 square kilometres of land in the Ottawa River Valley.

The government introduces the **Federal Affirmative Action Program,** which focuses on increasing representation of women, Aboriginal peoples and persons with disabilities. Visible minorities are added as a designated group in 1985.

1984 The **Inuvialuit Final Agreement** is signed.

The report of the **Royal Commission on Equality in Employment**, chaired by Justice Rosalie Silberman Abella, is a ground-breaking document that introduces the term "employment equity." It demonstrates the need for employment equity programs to redress historically rooted, systemic factors that discriminated against designated-group members.

1985 A **First Ministers' Conference** is held to identify and define Aboriginal and treaty rights.

Bill C-31, an Act to amend the *Indian Act*, is passed in June. The amendments bring the Act in line with the Canadian Charter of Rights and Freedoms: they remove discrimination, restore status and membership rights, and increase the control of Indian bands over their own affairs. They also begin to identify the elimination of individuals from "Indian Status" based on parentage.

1986 Parliament passes the *Sechelt Indian Band Self-Government Act*.

Following the report of the Abella Commission, the federal government introduces a three-pronged **Employment Equity Program** consisting of:

The **Employment Equity Program/Policy** of the federal Public Service applies to federal institutions for which the Treasury Board is the employer. Over 80 departments and agencies, with some 220,000 employees, are included in the program.

The *Employment Equity Act* applies to federally regulated employers in the country with 100 or more employees, but does not cover the federal government itself.

The **Federal Contractors Program** is a "contract compliance" measure. It applies to employers in the private sector with 100 employees or more and requires contractors to implement employment equity initiatives in their contracts.

Mineral exploration and development infused a record $110 million into the Yukon economy in 1996. Mineral production was worth over half a billion dollars.

– from Pride in Partnership, (DIAND, Mar. 97)

1987 At the last of four **First Ministers' conferences** to discuss Aboriginal rights, it becomes clear that First Nations and the federal and provincial governments want very different things entrenched in the Constitution.

1988 **Bill C-115, to amend the *Indian Act*,** is passed. It enables First Nations to pass by-laws to levy property taxes on reserve lands designated for leasing purposes.

The **Dene and Métis people of the Northwest Territories**, the Government of the Northwest Territories and the Government of Canada sign an agreement-in-principle to negotiate a single joint claim.

The **Atikamekw and Montagnais Nations**, the Government of Québec and the Government of Canada sign a framework agreement.

1989 A formal agreement between the Government of Alberta and the Alberta Federation of Métis Settlements, the *Métis Settlements Accord*, is designed to resolve litigation between the province and the Métis Settlements. It provides the basis for legislation to secure title to the land base, financial contributions to the Métis Settlements, co-management of subsurface resources and the implementation of other elements of the Accord.

1990 The Assembly of Manitoba Chiefs files **51 employment discrimination claims** against federal departments and various national corporations.

First Ministers' meeting at Meech Lake. Ministers agree to amendments allowing Quebec to support the *Constitution Act of 1982*. The document is attacked for not recognizing Aboriginal societies as distinct and for excluding Aboriginal peoples from future constitutional discussions. Elijah Harper, an Aboriginal member of Manitoba's Legislative Assembly, withholds his support for the agreement, depriving the Meech Lake Accord of the unanimous backing of the provinces and territories it requires. **The Meech Lake Accord** fails in June.

The ***Métis Settlements Act*** provides a structure and system for a local government on the Alberta Métis Settlements, combining conventional aspects of municipal government legislation with the unique characteristics of the Métis Settlements. The Act establishes the Métis Settlement Corporation and the Métis Settlements General Council as legal entities, the Métis Settlements Appeal Tribunal to adjudicate disputes and the Métis Settlements Land Registry to administer and regulate land transactions.

Pathways to Success, a five-year Aboriginal training and employment initiative, is launched with an annual budget of $200 million. The initiative is based on a co-management approach between Aboriginal peoples and Employment and Immigration Canada (today Human Resources Development Canada).

A confrontation between the Mohawks of Kanesatake, the Sureté du Québec (Québec provincial police) and, later, the Canadian Armed Forces occurs to protest the expansion of a golf course by Oka, Quebec (nearby town), onto land the Mohawks consider their own. The Oka Crisis (as it becomes known) lasts 78 days, beginning on July 11 and ending on September 25. Following the incident, the Canadian government announces a new agenda to improve Canada's relationship with Aboriginal peoples.

The **Tungavik Federation of Nunavut**, the Government of the Northwest Territories and the Government of Canada sign an agreement-in-principle to settle a comprehensive claim and to create

the Nunavut Territory. On April 1, 1999, Nunavut became a new territory with its own public government.

The **Dene Nation and Métis people of the Northwest Territories** withdraw from the 1988 agreement-in-principle to negotiate a single joint land claim.

The **Labrador Inuit Association** and the federal government sign a land claim framework agreement.

1991 The **Tungavik Federation of Nunavut**, the Government of the Northwest Territories and the Government of Canada sign a final agreement.

The Supreme Court of British Columbia dismisses the **Gitskan and Wet'suwet'en claims**.

The **Gwich'in Nation**, the territorial government and the Government of Canada initial an agreement to settle the Gwich'in claim.

The comprehensive land claim of the **Musqueam First Nation** in British Columbia is accepted for negotiation.

The federal government approves the **Woodland Cree First Nation** treaty entitlement claim.

1992 The Assembly of Manitoba Chiefs agrees to the **first settlement of an employment discrimination claim** and signs a national agreement with a major financial institution.

A **First Ministers' Conference** with Aboriginal leaders in Charlottetown irons out an accord. It is later rejected in a national referendum.

A **Royal Commission on Aboriginal Peoples** is created.

The **British Columbia Treaty Commission** is created to oversee treaty negotiations.

A treaty land entitlement agreement is reached with **First Nations in Saskatchewan**.

The **Council for Yukon Indians** and the federal government sign a final comprehensive land claim agreement. A comprehensive land claim agreement with the **Gwich'in First Nation** is finalized.

The ***Public Service Reform Act*** transforms employment equity policies in the Public Service into mandatory requirements.

1993 The **Nunavut Land Claims Agreement** is signed.

The **Dene Nation and Métis people of the Northwest Territories** finalize their land claims agreement with the federal government.

A framework agreement regarding offshore areas along the coast of northern Quebec is signed between the **Makivik Corporation**, the federal government and the Government of Quebec.

1994 A framework agreement is signed between the Assembly of Manitoba Chiefs and the federal government to **phase out Department of Indian Affairs and Northern Development operations** in Manitoba.

The **Algonquin First Nation of Golden Lake** signs a framework for negotiations.

1995 The Government of Canada recognizes the **inherent right to self-government** of Aboriginal peoples and launches an implementation initiative.

A Declaration of Intent is signed between the federal government and the **Confederacy of Treaty 6 First Nations and the Treaty 7 Chiefs of Alberta**.

A framework agreement outlining future federal–provincial relations is signed between the **Nation Huronne Wendat**, the Quebec government and the federal government.

At Gustafsen Lake ranch in British Columbia, the reconstruction of a fence to protect sacred land is viewed as a threat to ranchers. A stand-off, which later becomes an issue of unceded land, breaks out, requiring the RCMP and the military to respond. The 30-day (August 19 –September 17) incident becomes known as the **Gustafsen Lake Siege**.

Chippewas of Kettle and Stoney Point First Nations occupy the Ipperwash Provincial Park, their burial ground site, to protest land expropriation under the *War Measures Act*. The Ontario Provincial Police (OPP) intervenes and an unarmed Aboriginal protestor is shot and killed. An OPP officer is convicted of "criminal negligence causing death." The incident becomes known as the **Ipperwash Stand-off**. Following the incident, the Department of Indian Affairs and Northern Development signs a Memorandum of Understanding with the Stoney Point First Nation to return the land.

The **new *Employment Equity Act*** consolidates federal legislation and brings both private-sector and federal-public employers under the same legislative umbrella for the first time.

1996 As a result of the Pathways to Success structural review, **National Framework Agreements** are signed between the Assembly of First Nations, the Inuit Tapirisat of Canada, the Métis National Council and Human Resources Development Canada to transfer authority over Aboriginal training and employment to Aboriginal peoples. **Regional Bilateral Agreements** follow to implement the frameworks.

The **Framework Agreement on First Nation Land Management** is signed in February. The government-to-government agreement (applicable to 13 First Nations) gives First Nations the authority to pass laws to develop, conserve, protect, manage and use their lands.

The **Nisga'a Tribal Council**, the Government of Canada and the Government of British Columbia sign an agreement-in-principle to negotiate the first modern treaty in British Columbia.

The *Report of the Royal Commission on Aboriginal Peoples* is released. It outlines a series of recommendations to address the needs of Aboriginal peoples in Canada.

1997 The **Tripartite Process** is formalized with the signing of a Memorandum of Understanding between the **Métis Settlements General Council, the Province of Alberta and the federal government**. The memorandum enables the respective levels of government to address, in a co-ordinated and co-operative manner, three priority areas identified by the Métis Settlements of Alberta: peacekeeping and

Aboriginal justice, children and family services, and labour market needs and training. The tripartite process runs from June 1997 to March 2000.

The Supreme Court decision on the Delgamuukw case rules that Aboriginal title equals communal ownership of land (excluding individual ownership).

1998 ***Gathering Strength: Canada's Aboriginal Action Plan*** responds to the *Report of the Royal Commission on Aboriginal Peoples*. It is a framework for new partnerships between the federal, provincial and territorial governments, the private sector and Aboriginal peoples. There are four sections or objectives: "Renewing the Partnerships," "Strengthening Aboriginal Governance," "Developing a New Fiscal Relationship," and "Supporting Strong Communities, People and Economies."

The federal government presents a **Statement of Reconciliation** formally acknowledging the detrimental effects of the historical treatment of Aboriginal peoples in Canada.

The federal government commits $350 million to support the development of **community-based healing** to deal with the legacy of physical and sexual abuse of Aboriginal peoples in the residential school system.

Building on the Royal Commission's report and *Gathering Strength*, the ***Agenda for Action with First Nations*** outlines a specific agenda for First Nations and the federal government. Some of the initiatives described in this agenda are also available and applicable to other Aboriginal groups.

1999 **Nunavut** becomes a territory on April 1, 1999 with its own public government.

The Nunavut Land Claim Agreement, ratified by the Inuit in November of 1992 and passed by the Canadian Parliament in June 1993, is the largest native land claim settlement in Canadian history.

The Inuit (23,136) make up the majority of the Nunavut population (27,219). The new government will administer an area that **covers about 20 percent of Canada**, with powers equivalent to those of existing territorial governments. An elected legislative assembly, a cabinet and a territorial court wil be the primary institutions.

Beginning in 1993, the Government of Nunavut will be established in evolutionary stages over a period of 16 years. The new government will assume responsibilities now exercised by the Government of the Northwest Territories, with the transfer of administration for programs such as culture, public housing and health care, to be completed by 2009.

The Nunavut Territory is made up of three distinct regions (Qikiqtaaluk, Kivalliq, Kitikmeot) and 28 communities; **Iqaluit, the new capital**, is the largest community. The spoken languages are Inuktitut, Inuinnaqtun and English.

The settlement of the Nunavut Land Claim and the creation of the Territory of Nunavut provide a solid and stable environment for future economic development in this picturesque and resource-rich region.

Section Two

Getting *Into it...*

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Unit One: Historical Perspective

National Introduction

Purpose

This unit details the history of the relationship between European governments and Aboriginal peoples, and considers its impact on the Aboriginal situation today.

Rationale

In exploring Aboriginal history, you'll learn about the lifestyles, values and belief systems of these people, and how ignorance and intolerance of their culture have affected them.

Objectives

You'll learn about:

- the history of Aboriginal people in Canada;
- assimilation policies of the past;
- who Canadian Aboriginal people are; and
- how current government policies originated.

Methodology

A resident from your host community will present this module. The emphasis will, likely, be on national issues and their impact on the community.

Regional Introduction

The accompanying text for this workshop features a separate module for each region. These modules address demographics, political organizations and contemporary issues.

Purpose

This unit highlights issues that have an impact on Aboriginal groups living in or near your host community.

Rationale

To familiarize DIAND personnel with national and regional issues facing Aboriginal peoples.

Objectives

You'll learn about:

- the demographics of the region;
- specific issues and how they relate to the region; and
- the region's Aboriginal political structures and how they work.

Methodology

A resident from your host community or members of local Aboriginal organizations will, likely, present this unit.

Suggested Outline: Historical Perspective

Unit One—Morning Session

- Opening ceremony (Elder)
- Introduction
  - Course purpose and/or activities
  - Pre-workshop questionnaire
- Aboriginal life pre-contact (lecture)
- Chronological history: post-European contact
  - Aboriginal people in transition
  - Treaties and agreements
- *British North America Act* (discussion)
- Impact of historical attitudes
- National Aboriginal organizations

Unit One—Afternoon Session

- Regional Historical Perspective (lecture)
- Past and present (discussion)
- Regional organizations (guest speakers)
- Summary (circle discussion and evaluation)
- Traditional closing

Unit Two: Cultural Perspective

Introduction

Purpose

In this unit, Aboriginal people share their perspective on history, their culture and values, and their aspirations.

Rationale

You'll get a chance to get to know the places and people you have been "serving" as a DIAND employee. You'll learn about the struggle of First Nations to retain their cultural identity.

Objectives

You'll get to:

- meet Aboriginal people and learn about their history; and
- learn about their culture, traditions, spirituality and values.

Suggested Outline: Cultural Perspective

- Opening ceremony (Elder)
- Course objectives
- Traditional teachings (Elders and community members)
- Family life: clans
- Governance: past and present
- Oral traditions
- Contemporary lifestyle (discussion)
- Socio-economic concerns
- Political organizations
- Local highlights and aspirations (guest speakers)
- Summary (circle discussion and evaluation)
- Traditional closing (Elder)
- Evening cultural event

Unit Three: Community Perspective

Introduction

Purpose

This unit highlights the same areas as Unit One, but focuses on your host community rather than its region or the nation as a whole.

Rationale

To familiarize DIAND personnel with local issues facing Aboriginal peoples.

Suggested Outline: Community Perspective

- Opening ceremony (Elder)
- Community perspective unit (Elders, Chiefs, councillors, program officers, or other community members)
- Community priorities and how they relate to DIAND policies
- Contemporary lifestyle (panel discussion)
- Local economy (local economic development officers)
- Local highlights and aspirations (guest speakers)
- Summary (circle discussion and evaluation)
- Traditional closing (Elder)
- Evening cultural event

Aboriginal peoples are the descendants of the original inhabitants of Canada. They include Indians, Inuit and Métis people.

Section Three

Glossary of Terms

Note: The following general definitions are based on Aboriginal peoples' interpretations (regional interpretations may vary) and terminology used by the Department of Indian Affairs and Northern Development. This glossary is provided for Aboriginal awareness purposes only; it is not complete, and legal and policy definitions may vary. Terms are included without prejudice.

A

Aboriginal peoples

The descendants of the original inhabitants of North America. The 1982 Canadian Constitution recognizes three groups of Aboriginal peoples: Indians, Inuit and Métis. These separate groups have unique heritages, languages, cultural practices and spiritual beliefs. Their common link is their indigenous ancestry.

Aboriginal rights

Rights that some Aboriginal peoples in Canada hold as a result of their ancestors' long-standing use and occupancy of the land. The rights of certain Aboriginal peoples to hunt, trap and fish on ancestral lands are examples of Aboriginal rights accorded either through treaties or formal agreements. Aboriginal rights vary from group to group depending on the customs, practices and traditions that form part of the group's distinctive culture.

Aboriginal Self-Government

Governments designed, established and administered by Aboriginal peoples.

Accord

An understanding reached before a final agreement; it must be ratified by all parties involved in negotiations.

Activist

An active advocate of a political cause.

Annexation

An addition to an existing base. Lands can be annexed to a reserve if they have been previously excluded or only partially allocated.

Anthropologist

One who studies the physical, social and cultural development of human beings.

Assembly of First Nations (AFN)

A national organization of First Nations in Canada. It promotes, supports and represents members of First Nations in areas such as Aboriginal and treaty

rights, environment, economic development, education, housing, health, social services and land claims.

Assimilation

The process by which traditional Aboriginal identity was absorbed into mainstream culture and subsequently lost.

B

Band

A group of First Nations people for whom lands have been set apart and money is held by the Crown. Each band has its own governing band council, usually consisting of one or more Chiefs and several councillors. Community members choose the Chief and councillors by election, or through traditional custom. The members of a band generally share common values, traditions and practices rooted in their language and ancestral heritage. Today, many bands prefer to be known as First Nations.

Band by-law

A law made by the band council to regulate local or internal affairs. The *Indian Act* gives band councils this power, but it can only be applied in the community.

Band council

The band's governing body. The council has the power to self-govern locally, though the degree of power varies with each band.

Band list

The official list of members of a particular band.

Bill C-31

The pre-legislation name of the 1985 *Act to Amend the Indian Act*. This Bill eliminated certain discriminatory provisions of the *Indian Act*, including the section that resulted in Indian women losing their Indian status when they married non-Indian men. Bill C-31 enabled people affected by the discriminatory provisions of the old *Indian Act* to apply to have their Indian status restored. Since 1985, about 105,000 individuals have successfully regained their status. This amendment also eliminates Indian status for certain individuals through the double mother clause, section 6.1.

British North America Act

The *British North America Act* of 1867 gave the new Parliament of Canada exclusive power to make laws in relation to Indians and lands reserved for Indians.

C

C-31 Indian

One who regains Indian status under the *Indian Act* pursuant to Bill C-31.

Canadian Constitution

The supreme law of Canada; all other laws fall under it.

Chief

The elected leader and primary spokesperson for the recognized governing band council on reserve.

National Chief: The head of the Assembly of First Nations Chiefs, elected by the Chiefs of Canada.

Vice Chief: Executive member of the AFN, elected by the Chiefs for their own region or province.

Civil rights/Human rights

Rights that guarantee to all citizens equal opportunities... regardless of race, religion, sex or national origin.

A person's entitled freedoms. There are several fundamental freedoms, including freedom of expression, association and assembly; freedom to practise and preach one's religion; freedom from arbitrary arrest and detention, and the right to a fair trial; and freedom from discrimination based on sex, race, religion and nationality.

Claims

Claims deal with rights and title to lands not already ceded by treaty. In 1973, the federal government recognized two broad classes of claims: comprehensive and specific.

Comprehensive claims are based on the recognition that there are continuing Aboriginal rights to lands and natural resources. These kinds of claims come up in parts of Canada where Aboriginal title has not previously been dealt with by treaty and other legal means. Such claims are called "comprehensive" because of their wide scope. They include such things as land title, fishing and trapping rights, and financial compensation.

Specific claims deal with specific grievances that First Nations may have regarding the fulfillment of treaties. Specific claims also cover grievances relating to the administration of First Nation lands and assets under the *Indian Act*.

Some typical Canadian treats, such as spearmint gum, taffy, maple syrup, wild rice, and popcorn, were introduced by Aboriginal peoples.

– from National Aboriginal Day Pamplet 99

Confederacy

A union of nations, or groups of individuals; an organized alliance established for mutual support or action. The Iroquois Confederacy is an alliance of six nations: Mohawk, Oneida, Onondaga, Cayuga, Seneca and Tuscarora.

Congress of Aboriginal Peoples (CAP)

Formerly known as the Native Council of Canada, its members are First Nation people who live off-reserve, Non-Status First Nation people and Métis people in Canada. Its executive council is made up of 13 affiliate organizations from all provinces and territories. CAP's mandate is to represent the collective and individual interests of its membership. It works to achieve equity for all Aboriginal peoples, regardless of residence or status, to the Aboriginal and treaty rights affirmed in the *Constitution Act of 1982*, as well as those affirmed under the *Canadian Charter of Rights and Freedoms*.

Cultural shock

A disturbance of the mind and emotions that affects behaviour. It's caused by sudden and prolonged exposure to a social situation or a culture that is unfamiliar or hostile.

Culture

A way of life that determines the attitudes, values, beliefs and behaviours of groups of people and that has a language as its base.

Custom

A traditional Aboriginal practice. For example, First Nations people sometimes marry or adopt children according to custom, rather than under Canadian family law. Band (First Nation) councils chosen "by custom" are elected or selected by traditional means, rather than by the election rules contained in the *Indian Act*.

D

Detribalization

The post-1870 government policy to wipe out Aboriginal identity and culture, and replace them with European ways.

Devolution

The delegation of programs or power to bands, tribal councils or other Aboriginal organizations.

E

Elder

A man or a woman whose wisdom about spirituality, culture and life is recognized. Not all Elders are "old." Sometimes, the spirit of the Creator chooses to imbue a young Aboriginal person. The Aboriginal community and individuals will, normally, seek the advice and assistance of Elders in various areas of traditional as well as contemporary issues.

Enfranchisement

Used to describe the process by which one's Indian status or one's Indian right to register for status under the *Indian Act* was removed. This process was also predominant during the era of government policy for Indian assimilation. Bill C-31 put a stop to this practice in 1985.

F

Fiduciary responsibility

The trust responsibility vested in the Minister of Indian Affairs and Northern Development by the *Indian Act*.

First Nation

A term that came into common usage in the 1970s to replace the word "Indian," which many found offensive. Although the term "First Nation" is widely used, no legal definition of it exists. Among its uses, the term "First Nation peoples" refers to the descendants of the original inhabitants of Canada. The term "First Nation" has also been adopted to replace the word "band" in the name of communities.

H

Human rights (refer to Civil Rights)

Listed in the United Nations' Universal Declaration of Human Rights (1948). In Canada, they are protected by the *Canadian Charter of Rights and Freedoms*, passed in 1982.

I

Indian

Describes Aboriginal peoples in Canada who are not Inuit or Métis people. The term was first used by Christopher Columbus in 1492, believing that he

had reached India. There are three legal definitions that apply to Indians in Canada: Status Indian, Non-Status Indian and Treaty Indian.

Status Indians are registered or entitled to be registered under the *Indian Act*. The Act sets out the requirements for determining who is a Status Indian.

Non-Status Indians are not entitled to be registered under the *Indian Act*. This may be because their ancestors were never registered, or because they lost their status under former provisions of the *Indian Act* (e.g., enfranchised Indian).

Treaty Indians belong to a First Nation whose ancestors signed a treaty with the Crown and as a result are entitled to treaty benefits. Non-treaty Indians have no such benefits.

The use of the term "Indian" has declined since the 1970s, when the term "First Nation" came into common usage.

Indian Act

Federal legislation that sets out certain federal government obligations and responsibilities toward First Nations and their reserved lands. The first *Indian Act* was passed in 1876. Since then, it has undergone numerous amendments, revisions and repeals. The Department of Indian Affairs and Northern Development administers the Act.

Indian government

The system of band government on reserves in Canada, represented by the Chief and council, currently under stipulations of the *Indian Act*.

Indian status

An individual's legal status as an Indian, as defined by the *Indian Act*.

Indoctrinate

To teach people ideas and beliefs in an authoritarian manner. It's often done to get people to adopt other views.

Inherent rights

Rights with which one is born.

Innu

Naskapi and Montagnais First Nations (Indian) people who live in northern Quebec and Labrador.

Inuit

Aboriginal people in northern Canada, living above the tree line in the Northwest Territories, Nunavut, northern Quebec and Labrador. The Inuit are not covered by the *Indian Act* but the federal government makes laws

concerning them. Those in northern Quebec and Labrador receive some services from the Department of Indian Affairs and Northern Development through its Quebec and Atlantic regional offices. The word means "people" in the Inuit language – Inuktitut. The singular of Inuit is Inuk.

Inuit Tapirisat of Canada (ITC)
Group dedicated to the needs and aspirations of the Inuit in Canada. Formed in 1971, it represents more than 40,000 Inuit living in 55 northern communities. It's the national voice of the Inuit, addressing issues of vital importance to the preservation of Inuit identity, culture and way of life. The ITC works in many areas, including (but not limited to) self-government, human rights, environment, economic planning and development, language, health and social issues.

Inuk
Singular form of Inuit (refers to an individual).

Inuktitut
The language spoken by the Inuit.

Inuvialuit
Inuit living in the Western Arctic.

L

Land claims
See "Claims."

M

Mandate
The direction or policy that has been determined for a government department, commission of inquiry or political association in order to carry out its work.

Métis National Council (MNC)
Council that asserts the common cultural identity, political will and desire to protect and strengthen Métis identity for its members and affiliates, which include the Métis Nation in British Columbia, the Métis Nation in the Northwest Territories, the Métis Nation of Alberta, the Métis Nation of Saskatchewan and the Métis Nation of Ontario. It also represents the interests of Métis Settlements in Alberta non-affiliated with the Métis Settlements General Council. It fights to have Canada recognize the inherent

right of the MNC members to govern themselves, have control over their destiny and reclaim their rights to land bases.

Métis people

People of mixed First Nation and European ancestry who identify themselves as Métis people and are accepted as such by a Métis leadership. They are distinct from First Nation, Inuit or non-Aboriginal peoples. The Métis history and culture draws on diverse ancestral origins such as Scottish, Irish, French, Ojibway and Cree. There is no formal mechanism by which Métis people can be registered, such as the registry under the *Indian Act* (except for Métis people belonging to Alberta Métis Settlements).

Métis Settlements

Eight distinct geographic areas in northern Alberta covering more than half a million hectares (approximately 1.25 million acres) with a total population of 6,500 in 1995. Under the 1989 *Métis Settlements Accord* (Alberta), and resulting 1990 legislation, the Settlements collectively acquired title to the Settlement areas and were established as corporate entities (similar to municipal corporations) with broad self-governing powers. The Settlements are governed locally by elected five-member councils and collectively by the Métis Settlements General Council.

Métis Settlements General Council

Consists of 40 councillors, representing the eight Alberta Métis Settlements councils, and four non-voting executive officers. The General Council was established in 1990 under the *Métis Settlements Act* (Alberta), and serves as the collective governing body for the Settlements. It is established as a corporate entity (separate from the Settlement corporations) and holds the fee-simple title to the land within the Settlement areas.

N

Nation

A group whose members share laws and a language associated with a particular territory.

National Aboriginal Day

In May 1996, the Government of Canada declared June 21 of every year to be National Aboriginal Day. This day is a celebration of the cultures and heritages of the First Nation, Inuit and Métis peoples, whose unparalleled contributions to Canada have helped make the country unique. This replaces National Solidarity Day, which was declared by resolution and declaration by the Assembly of First Nations in June 1982.

National Association of Friendship Centres (NAFC)

The NAFC works to improve the quality of life for Aboriginal peoples in an urban environment by supporting self-determined activities that encourage equal access to, and participation in, Canadian society, and which respect and strengthen the increasing emphasis on Aboriginal cultural distinctiveness. Centres began in the mid-1950s and are now located in more than 115 urban locations across Canada, offering a broad scope of programs and services.

Native

General term used to describe people of Aboriginal ancestry.

Native Women's Association of Canada (NWAC)

The national voice for Aboriginal women. NWAC is made up of other organizations as a "Grandmother's Lodge." NWAC is designed to enhance, promote and foster the social, economic, cultural and political well-being of First Nation, Inuit and Métis women within the Aboriginal and mainstream Canadian societies. It's currently dealing with issues such as the *Indian Act*, family violence, AIDS, justice, health, child welfare and Aboriginal rights.

North (the)

Land in Canada located north of the 60th parallel. The Department of Indian Affairs and Northern Development's responsibilities for land and resources in the Canadian North relate only to the Northwest Territories and the Yukon.

Nunavut

The new territory was created in the Canadian North on April 1, 1999. The Northwest Territories is now divided in two. Nunavut means "our land" in Inuktitut. The Inuit, whose ancestors inhabited these lands for thousands of years, will make up 85 percent of the population of Nunavut. The new territory will have its own public government.

O

Oppression

The exercise of control in a burdensome, cruel or unjust manner.

Oral history

Evidence taken from the spoken words of people who have knowledge of past events and traditions. This oral history is now being recorded on tape and put into writing. It is used in history books and to document claims. Aboriginal history comes mainly from oral history.

P

Potlatch

The potlatch ceremony illustrates the importance of sharing and giving. This ceremony was the cultural backbone of the Northwest Coast Aboriginal peoples. A potlatch was hosted by high-ranking Chiefs to celebrate important public events such as initiation, marriage, the investiture or death of a Chief, or the raising of a totem pole. The ceremony lasted anywhere from a day to several weeks, and involved feasts, spirit dancing and theatrical performances. In 1884, the Canadian government banned potlatch ceremonies, questioning their moral basis. The ban was lifted in 1951.

Pow-wow

Some say the name is derived from the Algonkian word meaning "to dream." Pow-wow is an ancient tradition among Aboriginal peoples. It is a time for celebrating and socializing after religious ceremonies. In some cultures, the pow-wow itself was a religious event, when families held naming and honouring ceremonies.

Prejudice

A judgement or opinion formed before the facts are known, or without regard to the facts if they are known; to judge people or groups on the basis of stereotypes or inaccurate information.

R

Registered Indian

An Indian whose name is recorded in the Indian register maintained by the federal government in accordance with the *Indian Act*.

Reserve

Land set aside by the federal government through the *Indian Act* or through treaties for the use of a specific band or First Nation. The band council has "exclusive user rights" to the land, but the land is "owned" by the Crown. The *Indian Act* states this land can't be owned by individual band members. First Nations normally view their reserve as a place of residence, and the surrounding, adjacent land as their traditional land where they conduct their economic activities, i.e., hunting, fishing, gathering and bartering.

On-reserve: within the confines of the reserve boundaries.

Off-reserve: a term used to describe people, services or objects that are not part of a reserve but that relate to First Nations.

Ritual

An established or prescribed procedure that often has a religious meaning (for example, the potlatch ceremony).

S

Scrip, land scrip notes

Scrip (apparently from the term subscription) was a document, warrant or certificate which entitled the bearer to receive something. There was money scrip and land scrip. Land scrip notes would be a reference to the actual certificates, which were issued to individuals entitling them to certain allotments of public lands. At various times, scrip was issued to Métis residents, original white settlers, members of the militia and the North-West Mounted Police.

Self-determination

The aspiration of Aboriginal peoples to exercise political power and to determine their future.

Self-government

Government designed, established and administered by Aboriginal peoples.

Self-identification

No legal definition presently exists for the term "self-identification." The term is sometimes used when individuals claim an identity, status, or affiliation without the benefit of an independent, objective identification process. Work is under way by Aboriginal organizations and government to clarify this issue.

Shaman

One who has special powers to call on spirit beings, and who can mediate between the supernatural and natural worlds.

Sovereignty

The supreme and independent power to govern land possessed or claimed by Aboriginal peoples. Aboriginal peoples also believe sovereignty means to belong to the land as an integral part of the ecosystem.

Stereotype

Beliefs based on inaccurate information. In racial or cultural situations, a stereotype is an assumption that all members of a racial or cultural group share the same, usually negative, characteristics.

Surrender

A formal agreement by which a First Nation consents to give up all the rights and interests of the First Nation and its members in part or all of a reserve. Under the *Indian Act*, the rights and interest must be first surrendered to the Crown. Reserve lands can be surrendered for sale or for lease upon conditions.

T

Title

A legal term that recognizes Aboriginal interest in the land. It is based on Aboriginal peoples' long-standing use and occupancy of the land as descendants of the original inhabitants of North America.

Tradition

Spiritual, cultural and economic activities and values of Aboriginal peoples prior to European settlement. Traditions survive the passage of time.

Traditional lands

Lands that, prior to European settlement, were occupied and used by First Nations for economic, spiritual and social purposes by their communities and individual members.

Traditionalists

Individuals or groups within society who respect and promote their culture's traditional ways and values.

Treaty

A formal agreement between nations, signed and approved by all parties. Signatories to a treaty usually negotiate an equal and fair return on the articles of the treaty.

Treaty rights

These belong to First Nations who signed treaties with the government; their rights are specified in the treaty. These rights can include freedom from taxation and from conscription into foreign wars.

Tribal council

Traditionally, an autonomous body with legislative, executive and judicial components. Contemporary councils usually represent a group of bands to facilitate the administration and delivery of local services to their members. A tribal council's communities are united by kinship and such social units as clans, religious organizations, and economic and political institutions.

W

Wampum

Shell beads used by the Iroquois in strings or "belts" to pledge the truth of their words, and as symbols of high office, records of diplomatic negotiations and treaties, and other important events. From the Algonkian word *wampumpeag*, which means "white (bead) strings."

According to the registers in the National Archives, 9,463 out of 9,866 land scrip notes issued were assigned to another party. It was the best bargain available to those with limited means but who were anxious to acquire land.

– from The Métis Nation, May 1994

Section Four

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Introduction

A three-day workshop won't make you an expert on Aboriginal issues. But there's a lot you can do after the workshop to expand your knowledge. The books, videos and Web sites listed here will provide more information on issues covered in this workshop.

Bibliography

Note: Most of the books are available at the DIAND library.

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Frank Cassidy and Robert L. Bish. Lantzville, B.C: Oolichan Books, 1989.

Provides insights into the emerging nature of self-government.

Indian Self-governance: perspectives of the political status of Indian Nations
Dr. Carol J. Minugh, Prof. Glen T. Morris, Rudolf C. Ryser. Washington: Center for World Indigenous Studies, c. 1989.

Presents the ideas and perspectives of Indian intellectuals. The authors were chosen for their diverse backgrounds and points of view.

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Au delà des pourparler: l'entente cadre du Manitoba : première étape du rétablissement des compétences des Premières nations du Manitoba.
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Native Liberty Crown Sovereignty: The existing Aboriginal right to self-government in Canada.
Bruce Clark. Montreal: McGill–Queen's University Press, 1990.

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Union of B.C. Indian Chiefs. Vancouver: Union of B.C. Indian Chiefs, c. 1991.

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The Quest for Justice: Aboriginal Peoples and Aboriginal Rights
Edited by Menno Boldt and J. Anthony Long. Toronto: University of Toronto Press, 1985.

This develops more deeply and exhaustively the issues raised in the editors' earlier volume, *Pathways to Self-Determination.*

Wollaston: people resisting genocide
Miles Goldstick. Montréal: Black Rose Books, 1987.

Much of the uranium in northern Saskatchewan is mined on or near Aboriginal lands. This is the story of the First Nations' struggle not only to protect their homes from the immediate and long-term environmental effects of uranium mining, but to have a say in how their lands are used.

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An examination of current federal and provincial government responsibilities with respect to Aboriginal peoples.

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Don Monet and Skanu'u (Ardythe Wilson). Gabriola, B.C.: New Society of Publishers, 1991.

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The Queen's People: a study of Hegemony, Coercion and Accommodation among the Okanagan of Canada
Peter Carstens. Toronto: University of Toronto Press, 1991.

Carstens shifts the focus away from the high drama of armed confrontation to the realities of everyday life for Okanagan Indians living in a community near Vernon, British Columbia.

Aboriginal Conditions in Canada

The Dispossessed: life and death in Native Canada
Geoffrey York. Toronto: Lester & Orpen Dennys, 1989.

York paints a vivid picture of a tormented community beginning to resist its centuries-old legacy of cultural and physical dislocation. He outlines the strategies of a new generation of Aboriginal leaders, who battle enormous social problems while trying to secure self-government and the revival of their traditional culture.

Drumbeat: anger and renewal in Indian country
Edited by Boyce Richardson. Toronto: Summerhill Press, The Assembly of First Nations, 1989.

A collection of articles and essays on a range of issues, written by Aboriginal leaders and prominent spokespersons.

Electric Rivers: The story of the James Bay hydro project
Sean McCutcheon. Montreal: Black Rose Books, 1991.

Explores the natural and human history of the James Bay project, and the struggle of Aboriginal people to stop it.

An Error in Judgement: the politics of medical care in an Indian/White community
Dara Culhane Speck. Vancouver: Talon Books, 1987.

On January 22, 1979, an 11-year-old Aboriginal girl died of a ruptured appendix in the Alert Bay, British Columbia, hospital. Culhane Speck describes how the small, isolated Aboriginal community took on the local hospital, the College of Physicians and Surgeons, and provincial and federal ministries of health, because their private tragedy held implications that reached far beyond the death of one child.

Many modern medicine cabinet items come from Aboriginal peoples' traditional healing techniques and medicines. Petroleum jelly and witch hazel are just two examples.

– from National Aboriginal Day Program 99

The Imaginary Indian: the image of the Indian in Canada Culture
Daniel Francis. Vancouver: Arsenal Pulp Press, 1992.

An historical perspective on Canadian perceptions of Aboriginal peoples.

Native People Native Lands: Canadian Indians, Inuit and Métis
Edited by Bruce Alden Cox. Ottawa: Carleton University Press, 1987.

The economic life and theories of Aboriginal peoples.

A Poison Stronger Than Love: the destruction of an Ojibwa community
Anastasia M. Shkilnyk. New Haven: Yale University Press, c. 1984.

The story of the destruction of Grassy Narrows is all the more horrifying because no one intended to do harm.

Resistance and Renewal: surviving the Indian Residential School
Celia Haig-Brown. Vancouver: Tillacum Library, 1987.

A collection of Aboriginal perspectives on the Kamloops Indian Residential School (KIRS), with an overview of the evolution of Aboriginal education.

Treaties

The Spirit of the Alberta Indian Treaties
Edited by Richard Price. Montréal: Institute for Research on Public Policy, 1980. Edmonton: University of Alberta Press, 1987.

Defines the Alberta Indian treaties, and includes a unique collection of articles and interviews with Aboriginal elders.

The Treaties of Canada with the Indians of Manitoba and the Northwest Territories: including the negotiations on which they were based and information relating thereto
Alexander Morris. Toronto: Belfords, Clarke, 1880. Toronto: Coles Publishing Co., c. 1971, c. 1977. Saskatoon: Fifth House Publishers, 1991.

First released in 1880, this is the report by Treaty Commissioner and Lieutenant-Governor Alexander Morris to the Earl of Dufferin about the negotiations of Treaties Nos. 1-7.

History

Canada's First Nations: a history of the founding peoples from the earliest times
Olive Patricia Dickason. Toronto: Oxford University Press, 1997.

Provides a detailed and comprehensive outline of the known history of Aboriginal peoples.

A History of the Original Peoples of Northern Canada
Keith J. Crowe. Montréal: McGill-Queens University Press, 1991.

Crowe describes and analyzes the changes in the North, surveys the major land claims since 1974, and assesses the problems of economic development, which can't be divorced from environmental considerations.

An Iron Hand Upon the People: the law against the Potlatch on the Northwest Coast
Douglas Cole and Ira Chaikin. Vancouver: Douglas & McIntyre, 1990.

Traces the history of the anti-potlatch law passed in 1885.

I have lived here since the world began: an illustrated history of Canada's Native People
Arthur J. Ray, Toronto: Lester Publishing, c. 1996.

Killing the Shamen
Chief Thomas Fiddler and James R. Stevens. Moonbean, Ont.: Penumbra Press, 1985.

In the fall of 1907, in Norway House, Manitoba, Old Jack Fiddler, a Shamen and leader of the Sucker clan from what is now northwestern Ontario, was charged with murder. This is the account of the events that led up to the trial, and its aftermath.

A Narrow Vision — Duncan Campbell Scott and the Administration of Indian Affairs
E. Brian Titley. Vancouver: University of British Columbia Press, 1986.

Well-known poet Duncan Campbell Scott appears to have portrayed Aboriginal peoples in a kind-hearted and sympathetic light. But official documents he penned during his long tenure as Deputy Superintendent-General of Indian Affairs reveal his true beliefs about their conditions and future.

Prison of Grass: Canada from a Native point of view
Howard Adams. Saskatoon: Fifth House Publishers, 1989.

Adams objects to the historical notion that Aboriginal people were warring savages seeking to be civilized.

The Temagami Experience: recreation, resources and Aboriginal rights in the northern Ontario wilderness
Bruce W. Hodgins, Jamie Benidickson. Toronto: University of Toronto Press, 1989.

The authors trace the history of the region back 5,000 years and offer a detailed account of developments from the 17th century onwards. They dispute the Ontario government's claim that the Temagami Nations surrendered their lands to the Crown.

Inuit Issues

The Inuvialuit Final Agreement

Janet M. Keeping. Calgary: Canadian Institute of Resources Law, 1989.

The Inuvialuit Final Agreement has had major implications for oil and gas companies involved in land claim agreements in the North.

The Inuit

Department of Indian Affairs and Northern Development. Ottawa. Supplies and Services Canada, 1986. DIAND library collection E100 A3 158.

Métis People

The New People: being and becoming Métis in North America

Jacqueline Perterson and Jennifer S. Brown. Winnipeg: University of Manitoba Press, 1984.

This collection of writings on Métis issues explores the historical and modern development of Métis communities beyond the Western pr...ies.

Gabriel Dumont

George Woodcock. Montreal: Lidec, c. 1979; VLB, 1985.

A biography of the Métis military leader active in the Riel Resistance of 1885 in Saskatchewan.

Many Tender Ties: Women in fur trade society in Western Canada 1670-1870

Sylvia Van Kirk. Winnipeg: Watson & Dwyer, [1980 or 1981].

Focuses on the role of First Nation and Métis women in the fur trade.

Strange Empire: Louis Riel and the Métis People

Joseph Howard. Canada: James Lewis and Samuel

Presents an American perspective of the Riel Rebellions.

Strangers in Blood: fur trade company families in Indian country

Jennifer S. H. Brown. Vancouver: University of British Columbia Press, 1980.

Identifies the major families of mixed ancestry who worked for fur trade companies, and their contribution to history.

We are Métis: a Métis perspective of the evolution of an indigenous Canadian people

Duke Redbird. Willowdale, Ont.: Ontario Métis and Non Status Indian Association, 1978. (Author's thesis [M.E.S.] York University).

We are Métis: a Métis view of the development of a native Canadian people

Ontario Métis and Non Status Indian Association. Willowdale, Ont.: Ontario Métis and Non Status Indian Association, c. 1980.

The Métis Nation

Periodical. 1984 –

Publications

Alberta Native News
530 - 10036 Jasper Ave.
Edmonton, AB T5J 2W2
Phone: (403) 421-7966
Fax: (403) 424-3951
12 issues/year

Arrows to Freedom
c/o Drumheller Native Brotherhood
P.O. Box 3000
Drumheller, AB T0J 0Y0
Phone: (403) 823-2542
4 issues/year

Awa'K'Wis Newspaper
P.O. Box 2490
Port Hardy, BC V0N 2P0
Phone: (604) 949-9433
Fax: (604) 949-9677
12 issues/year

Beedaudjimowin
512 Lansdowne Ave., Suite 12
Toronto, ON M6H 3V3
Phone: (416) 534-4811
Fax: (416) 535-1273
4 issues/year

Council Fires
c/o North Shore Tribal Council
1 Industrial Park Road
Lakewood Place
Blind River, ON P0R 1B0
Phone: (705) 356-1691
Fax: (705) 356-1090
12 issues/year

Eastern Door
P.O. Box 326
Kahnawake, QC J0L 1B0
Phone: (514) 635-3050
Fax: (514) 635-8479
26 issues/year

The First Perspective
753A St. Mary's Road
Winnipeg, MB R2M 3N6
Phone: (204) 256-8035
Fax: (204) 256-8064
12 issues/year

Ha-Shilth-Sa
c/o Nuu-chah-nulth Tribal Council
P.O. Box 1383
Port Alberni, BC V9Y 7M2
Phone: (604) 724-5757
Fax: (604) 723-0463
10 issues/year

Indian Life Magazine
Intertribal Christian Communications
P.O. Box 3765, Station B
Winnipeg, MB R2W 3R6
Phone: (204) 661-9333
or: 1-800-665-9275
6 issues/year

Kahtou News
P.O. Box 192
115A Sinku Dr.
Sechelt, BC V0N 3A0
Phone: 1-800-561-4311
Fax: (604) 885-7397
24 issues/year

Kinatuinamot Ilengaguk
P.O. Box 160
Nain, Labrador NF A0P 1L0
Phone: (709) 922-2955
Fax: (709) 922-2293
4 issues/year

Micmac - Maliseet Nations News
P.O. Box 1590
Truro, NS B2N 5V3
Phone: (902) 895-6385
Fax: (902) 893-1520
12 issues/year

The Nation
5505 St. Laurent, Suite 3018
Montréal, QC, H2T 1S6
Phone: (514) 272-3077
Fax: (514) 278-9914
26 issues per year

Nativebeat
P.O. Box 1260
Forest, ON N0N 1J0
Phone: (519) 786-2142
Fax: same
12 issues/year

Native Network News
13140 St. Albert Trail
Edmonton, AB T5L 4R8
Phone: (403) 454-7076
Fax: (403) 452-3468
12 issues/year

Native Woman
3 - 10032 29A Ave.
Edmonton, AB T6N 1A8
Phone: (403) 448-3715
Fax: (403) 448-3721
12 issues/year

New Breed Magazine
104 - 219 Robin Crescent
Saskatoon, SK S7L 6M8
Phone: (306) 244-7441
Fax: (306) 343-0171
12 issues/year

Peace Hills Country Newspaper
P.O. Box 509
Hobbema, AB T0C 1N0
Phone: (403) 474-6283
Fax: (403) 477-1699
12 issues/year

Saskatchewan Indian
c/o Abcom Publishers
Bay 201 - 173 2nd Ave. S.
Saskatoon, SK S7K 1K6
Phone: (306) 665-5527
Fax: (306) 664-8851
12 issues/year

Secwepemc News
Chief Louis Centre
355 Yellowhead Hwy.
Kamloops, BC V2H 1H1
Phone: (604) 828-9779
Fax: (604) 372-1127
12 issues/year

Tekawennake
P.O. Box 130
Ohsweken, ON N0A 1M0
Phone: (306) 445-2238/445-2239
Fax: (306) 445-2434
52 issues/year

Tusaayaksat
c/o Inuvialuit Communications Society
P.O. Box 1704
Inuvik, NT X0E 0T0
Phone: (403) 979-2320
Fax: (403) 979-2744
22 issues/year

Wawatay News
P.O. Box 1180
Sioux Lookout, ON P8T 1B7
Phone: (807) 737-2951
Fax: (807) 737-3224
26 issues/year

Weetamah
P.O. Box 178
Winnipeg, MB R3C 2G9
Phone: (204) 944-9517
Fax: (204) 944-9521
26 issues/year

Western Native News
530 - 10036 Jasper Ave.
Edmonton, AB T5J 2W2
Phone: (403) 421-7966
Fax: (403) 424-3951
12 issues/year

Windspeaker
15001 - 112 Ave.
Edmonton, AB T5M 2V6
Phone: (403) 455-2700
Fax: (403) 455-7639
26 issues/year

Films and Videos

The following films and videos are available at either the DIAND library or the National Film Board.

As Long as the Rivers Flow Series
Publisher: Tamarack, c. 1991.

Addresses the Aboriginal struggle for self-determination.

First Nations, the Circle Unbroken
Montréal: Produced by Face to Face Media and the National Film Board of Canada, c. 1993.

A dynamic package of 13, 20-minute programs introduces students to First Nation perspectives on a wide range of topics.

Flooding Job's Garden:
The Quebec government's dream has become an environmental and cultural nightmare for the Cree of James Bay.

The Learning Path
Three remarkable educators lead Aboriginal youngsters to enlightenment through their own system of formal education.

Tikinagan
Tamarack, c. 1991.

The First Nations of northwestern Ontario formed Tikinagan Child and Family Services to fill a sudden void in child welfare services and provide an alternative to the system over which they had no control.

Time Immemorial
Montréal: Produced by Face to Face Media and the National Film Board of Canada, c. 1993.

Follows the Nisga'a people's land claim case to the Supreme Court of Canada.

Before Columbus Series
Montréal: Produced by Central Production in association with the National Film Board of Canada, 1992.

Describes the Aboriginal experience in the Americas during the past five centuries.

Invasion
Recounts how non-Aboriginal governments seized Aboriginal territory.

Conversion
Describes the history of government attempts to convert Aboriginal peoples to Christianity.

Rebellion:
Chronicles Aboriginal people's fight for their land, rights and culture.

The Circle of the Sun
National Film Board of Canada, 1961. 29 min. 30 sec.

Highlights the predicament of young Aboriginal people who are no longer in touch with their own culture, yet haven't found a secure place in the non-Aboriginal world.

Cold Journey
National Film Board of Canada, 1972. 75 min. 29 sec.

Fifteen-year-old Buckle, a Cree raised in residential schools, is searching for his identity.

Dancing Around the Table, Part One
National Film Board of Canada, 1987. 57 min. 10 sec.

Highlights the three conferences on the constitutional rights of Aboriginal peoples (1983-85), focussing on the concept of self-government.

Dancing Around the Table, Part Two
National Film Board of Canada, 1987. 50 min. 08 sec.

This sequel deals with the third and last constitutional conference on Aboriginal rights. The very foundations of political morality are called into question.

Daughters of the Country
National Film Board of Canada, Fiction, 1987. Part I: 114 min. 01 sec. Part II: 115 min. 01 sec.

Two dramatizations of the conditions endured by Aboriginal women in non-Aboriginal society.

Doctor, Lawyer, Indian Chief
Montréal: National Film Board of Canada, c. 1988. 28 min. 42 sec.

Profiles of five Aboriginal women: the Yukon Legislature's first Aboriginal female minister, a deck-hand on a fishing boat, a teacher, a lawyer and a band council Chief.

The Encounter
Montréal: Producer: Josée Beaudet with the National Film Board of Canada, 1995.

Canadians who venture into unfamiliar territory, even though they never cross a border.

Encounter with Saul Alinsky — Part 2: Rama Indian Reserve
Montréal: National Film Board of Canada, 1961. 32 min. 06 sec.

Articulate young Indians test their inherent, tolerant philosophy against the more pragmatic ideas of Saul Alinsky.

Indian Legends of Canada Series
Produced by Via Le Monde Inc. for the Department of Indian Affairs and Northern Development.

Glooscap The Great Chief
(1982)
A Mi'kmaq legend of the story of creation and the advent of evil on earth.

The Magic Box
(1981)
This Mi'kmaq legend tells of the magical aid a young hunter receives in his search for a wife.

Mandamin, or The Legend of the Corn
(1981)
This legend tells the story of a young boy's successful initiation ordeal.

Moowis, Where Are You Moowis
(1981)
This legend tells of a young man's revenge when the woman he loves rejects him.

The Path of Souls
(1983)
The legend of a man who goes to the land of spirits, in a vision, to look for his dead wife and bring her back to the world of the living.

The Path Without End
(1981)
The legend of a young man who succeeds, with the help of his guardian spirit, in marrying a moon maiden.

Pitchi the Robin
(1981)
The legend of a man who tries to teach his son the virtues of a warrior.

The Return of the Child
(1981)
The legend of a man who mourns the death of his pregnant wife so intensely that the child she was carrying when she died appears to him at her grave.

The Spirit of the Dead Chief
(1991)
A chief leads his tribe into battle, despite the warnings of the medicine man.

Windigo
(1981)
Windigo, the spirit of excess and greed, demonstrates his disapproval of a hunter who kills two moose when he only needed the one.

Winter Wife
(1981)
The legend of a young hunter who is unfaithful to the wife who shares his winters in the woods.

Inuktigut We the Inuit
Produced by the Roman Catholic Episcopal Corporation of Churchill, Man., 1989.

Images and sounds of daily life in six Inuit towns and villages in the Canadian Arctic.

John Kim Bell: founder and president of the National Aboriginal Achievement Awards
Toronto: Produced by CBC Television Network, c. 1988.

John Kim Bell, the first Indian conductor of a symphony orchestra, speaks about his life.

Kanehsatake 270 Years of Resistance
Montréal: National Film Board of Canada, c. 1993.

Director Alanis Obomsawin endured 78 nerve-wracking days and nights filming the armed stand-off between the Mohawks, the Quebec police and the Canadian Armed Forces.

Laxwesa Wa - Strength of the River
Montréal: Produced by Cari Green and Barb Granmer and Nimkish Wind Productions.

Aboriginal people speak out on the government's mismanagement of the fishing industry, bringing it into a state of crisis.

Legends and Life of the Inuit
National Film Board of Canada, c. 1977. 57 min. 46 sec.

Mother of Many Children
Montréal: Directed by Alanis Obomsawin. Produced by the National Film Board of Canada, 1977.

Aboriginal women from across Canada talk about their lives as mothers, healers and educators.

My Name Is Kahentiiosta
Produced by Alanis Obomsawin and the National Film Board of Canada, 1995.

Arrested after the Oka crisis, Kahentiiosta, a young Kahnawake Mohawk woman, is detained four days longer than the other women. Her crime? The prosecutor representing the Quebec government won't accept her Aboriginal name.

No Address
Montréal: Directed by Alanis Obomsawin. Produced by the National Film Board of Canada, c. 1988.

Highlights the problems of alienation, poverty and hopelessness faced by Aboriginal people who come to Montreal in search of employment and a better life.

Northwest Rebellion: 1885
National Film Board of Canada, 1977. 20 min. 00 sec.

Explores the reasons for the Northwest Rebellion of 1885 in Saskatchewan.

Poundmaker's Lodge: A Healing Place
Montréal: Produced by Alanis Obomsawin and the National Film Board of Canada, 1987.

Features an Alberta treatment centre for Aboriginal drug and alcohol abusers.

Pow-wow at Duck Lake
National Film Board of Canada, 1967. 14 min. 30 sec.

Aboriginal problems are openly presented to a gathering of Aboriginal and non-Aboriginal people.

The Red Dress
National Film Board of Canada, 1978. 27 min. 47 sec.

Tells the story of Teresa, the adolescent daughter of a Non-Status Indian, who feels torn between traditional ways and the values of a non-Aboriginal society.

Riding the Great Whale
Montréal: Produced by Éric Michel/Jacques Vallée and the National Film Board of Canada, 1995.

This provocative documentary exposes the controversy surrounding the James Bay hydro-electric project in Northern Quebec. Phase I of this mega-dam project caused massive wildlife and environmental damage. Phase II was stopped due to pressure from Aboriginal groups.

Internet

If you have a computer, modem and Internet account, enter the following addresses and start surfing. You can also visit the DIAND Web site at http://www.inac.gc.ca and "hot-link" to many sites from there.

Those of you who haven't got an Internet account can still explore more than 500 Aboriginal Web sites. There are many communities in Canada which now have a free public connection to the World Wide Web; it's called Freenet. As of this writing, these included:

Regional Resources

McMaster University - Hamilton
Connect VIA: WWW gopher

Mohawk College - Hamilton
Connect VIA: gopher

British Columbia

Nanaimo SchoolsNet - Nanaimo
Contact: Connect VIA: WWW

Campbell River FreeNet - Campbell River
Contact: Pat Presidente <ppreside@cln.etc.bc.ca>

Fort St. John FreeNet - Fort St. John
Contact: Ian Baxter <IBAXTER@ftstjohn.env.gov.bc.ca>

Prince George FreeNet - Prince George
Contact: Lynda J. Williams <williams@cnc.bc.ca>:
Connect VIA: Telnet

Rocky Mountain Info Net - Sparwood/Fernie
Contact: Brian Grainger <ub408@freenet.victoria.bc.ca>

Sea to Sky FreeNet - Squamish/Whistler/Pemberton
Contact: Detlef Rudolph <drudolph@cue.bc.ca>
Connect VIA: WWW Telnet

Community Information Access Organization - Trail
Contact: <info@ciao.trail.bc.ca>
Connect VIA: WWW Gopher Telnet

Vancouver Regional FreeNet – Vancouver http://www.vcn.bc.ca/
Contact: Brian Campbell <campbell@freenet.vancouver.bc.ca>
Connect VIA: WWW Telnet

Victoria FreeNet - Victoria
Contact: <vifa@freenet.victoria.bc.ca>
Connect VIA: WWW Gopher Telnet

Alberta

Calgary FreeNet - Calgary
Contact: Shawn Henry <henry@acs.ucalgary.ca>
Connect VIA: WWW Telnet

Edmonton FreeNet - Edmonton
Contact: Penny McKee <adavis2@vm.ucs.ualberta.ca>
Connect VIA: Gopher Telnet

Praxis FreeNet - Medicine Hat
Contact: Lawrence Chen <dreamer@lhaven.uumh.ab.ca>

Saskatchewan

Great Plains FreeNet - Regina
Contact: <rhg@leroy.cc.uregina.ca>
Connect VIA: WWW

Moose Jaw FreeNet - Moose Jaw
Contact: <rlocke@leroy.cc.uregina.ca>

Saskatoon FreeNet - Saskatoon
Contact: <welcome@freenet.sfn.saskatoon.sk.ca>
Connect VIA: WWW Telnet

Manitoba

Blue Sky FreeNet of Manitoba - Winnipeg
Contact: Betty Dearth <bdearth@gateway.eitc.mb.ca>
Connect VIA: WWW Telnet

Eastmanet - Pinawa
Contact: L. D. Gadallah <gadallahl@wl.aecl.ca>

Searden FreeNet - Sprague
Contact: Larry Geller <larry_geller@mbnet.mb.ca>

Ontario

Durham FreeNet - Oshawa
Contact: John Norman <jnorman@freenet.durham.org>
Connect VIA:WWW

Halton Community Network - Oakville/Halton Region
Contact: <rick.booth@sheridanc.on.ca>
Connect VIA: Telnet

Hamilton-Wentworth FreeNet - Hamilton-Wentworth Region
<http://www.freenet.hamilton.ca/>
Contact: <info@freenet.hamilton.on.ca>
Connect VIA: WWW Telnet

Wellinton Freespace - Wellinton County
Contact: Ming S. Chan <mings.chan@freenet.hamilton.on.ca>
Connect VIA: WWW

The use of horses had revolutionized traditional summer buffalo hunting techniques by the late 18th century.

– from "I have lived here since the world began"

Kawartha Lakes FreeNet - Peterborough
Contact: Barry Boyle <bboyle@knet.flemingc.on.ca>
Connect VIA: WWW

HOMEtown Community Network - London
Contact: Patricia Greig <greigpa@epo.gov.on.ca>
Connect VIA: Gopher

Greater Kingston CommunityNet - Kingston
Contact: <huntp@gkfn.fcbe.edu.on.ca>
Connect VIA: WWW

National Capital FreeNet – Ottawa
<http://www.ncf.ca>
Contact: <ncf@freenet.carleton.ca>
Connect VIA: WWW Gopher Telnet

Niagara FreeNet - St. Catharines
Contact: Jon Radue <jradue@sandcastle.cosc.brocku.ca>
Connect VIA: Telnet

North Shore FreeNet - Elliot Lake
Contact: Alan Wilson <alanwils%vef@canrem.com>

Sarnia FreeNet - Sarnia
Contact: Ken Smy <72510.3326@compuserve.com>

Sudbury Regional FreeNet - Sudbury
Contact: J. Steve Beynon <steve@nickel.laurentian.ca>

Thunder Bay FreeNet - Thunder Bay
Contact: Don Watson <dwatson@flash.lakeheadu.ca>
Connect VIA: Gopher

Toronto FreeNet - Toronto
Contact: Laine G.M. Ruus <laine@vm.utcc.utoronto.ca>
Connect VIA: Telnet

St. Clair Community Access Network - St. Clair
Contact: Stephen Karamatos <steve@uwindsor.ca>

Quebec

Montreal FreeNet - Montreal
<http://www.nouveau.qc.ca/index.htm>
Contact: <info@libertel.montreal.qc.ca>
Connect VIA: WWW

Nunavik
http://www.nunavik.net/

New Brunswick

Fredericton FreeNet - Fredericton
Contact: Greg Sprague <gls@unb.ca>

York Sunbury Community Server - Fredericton
Contact: Michael MacDonald <mikemac@unb.ca>

Nova Scotia

Cape Breton FreeNet - Cape Breton
Contact: Dan McMullin <dmacmull@fox.nstn.ns.ca>

Chebucto FreeNet - Halifax
Contact: Ellen L. Sherlock <els@cs.dal.ca>
Connect VIA: WWW Telnet

Huron Valley FreeNet - Huron
Contact: Connect VIA: Telnet

Yarmouth FreeNet - Yarmouth
Contact: Paul Surette <p_surett@novell.burridgec.ns.ca>
Connect VIA: WWW

Newfoundland

St. John's FreeNet - St. John's
Contact: Randy Dodge <randy@kean.ucs.mun.ca>
Connect VIA: WWW Gopher Telnet

Links to Other Weblinks: Canadian, American and other international links, Aboriginal, government and other networks.

Try:

Department of Indian Affairs and Northern Development (DIAND) website
http://www.inac.gc.ca

St. Norbert Foundations, Selkirk Healing Centre
http://www.native.org/links.html

Bill's Aboriginal Links
http://www.bloorstreet.com/300block/aborl.htm

Note: Bill's Aboriginal Links may be reached through the St. Norbert Foundation, Selkirk Healing Centre's web page and through the Assembly of First Nation's web page.

Assembly of First Nations
http://www.afn.ca and click on links or connect directly to
http://www.afn.ca/eng_main.htm

The Sweat Lodge
is an ancient tradition among many
Aboriginal peoples. It's used mainly
for communal prayer purposes, but also
provides necessary ceremonial settings for
spiritual healing, purification,
and fasting.

– from Native Spirituality
Guide, RCMP